E-111 W 77

THE INVISIBLE Things of GOD

Brought to light by the REVELATION of the ETERNAL SPIRIT who was an ey-witnes of the wonders of the Lord in the beginning.

Wherein is declared the Felicity of all things in the beginning; and the sad estate of all things after the transgression.

How all the reformed Churches, so called, in Christendom are yet in the Apostacy.

The estate of the true Church before the Apostacy, and her state in the Apostacy; And the glory that shall appear after the Apostacy.

By one, who believes, God will shine out of Sion in perfect beauty, again, after the dark night of Apostacy, called *Francis Howgill.*

The Light of the Moon shall be as the light of the Sun, and the light of the Sun as Seven days. And he will destroy in this mountain, the face of the covering cast over all people, and the vail that is spread over all Nations, Isai. 25.7.

London, Printed for *Thomas Simmons* at the *Bull* and *Mouth* near *Aldersgate*, 1659.

Harvard College Library
Jackson Fund
July 26, 1943

THE EPISTLE TO THE READER OR Readers.

TO the upright hearted Reader, in all the Regions of the Earth wherein this may come, who have walked in the thick fogs and mists which hath arisen out of the botomlesse pit, which hath been raised up since the transgression, which have dimmed your eyes & hurt your sight, so that you

could not behold, the pure Celestial being, nor him that dwels in it, whose presence gives Life, nor any thing within the vail, because the vail hath been spred over all Nations, and it hath been so thick that it hath been hard for any to rent it, and the night of Apostacy and darkness hath been so long, since the woman fled into the wilderness, and since the man-child which was born, hath been caught up to God, that few or none for this many ages past hath come to see the end of the night, but hath mourned without hope, and few or none hath seen or hath been able to discerne the time of the womans return out of the wilderness again into which she fled, and few or none hath seen to the end of

the times after which shee should return, and mens sight in the Apostacy hath been so dime, and in the vexation, that when the man-child, which was caught up unto God, would appear again, few hath had faith to believe, or sight to behold him, or an understanding to deserne of the times; But praises be to the Lord God everlasting, who hath opened, is and opening the windowes of heaven, and showring down his wisdome as a mighty rain, & his knowledge as the morning dew, and an understanding is pouring forth, as the water out of the bottles of heaven & as the water spouts; so that ages, times, things, daies and years is measured and seen.

And him that was before all things is beholden, by whom

all things was made, who hath been, as in a far country, all this long night of darkneſſe, but the time is fully expired and now is he returning, and his appearance is as a morning without clouds, as clear as the Sun, and as pure as Chriſtal, and now is he ſcattering the clouds, fogs and miſts, as with the Eaſt wind, & his pure breath clears the air, and by his arm which is mighty, is he renting the vail of the covering, according to his promiſe, & revealing himſelf in his naked glory, that the ſolitary may rejoice, and the feeble may be comforted, and them that have erred may come to a good underſtanding; what I have writ thou muſt read me onely in that which is inviſible and eternal in thy ſelf, elſe I am

ſealed from thee, my words are a riddle, and although the the dreamers of this age in the apoſtacy ſay, Imeditate revelation is ceaſed, and not to be looked for; yet I muſt needs bear my teſtimony againſt them all, for what I have here written I neither received of man, nor from man, nor books, nor other words, but by the eternal ſpirit, who ſaw theſe things, and was an eye-witneſs of them, and God through it hath revealed them in me, and to me, that I might beare my teſtimony of the hidden things of God wch are eternal although I have made uſe of the ſcriptures (and the ſaints words, and cited ſome) it is not for my ſake, but thine who reades, that ſo every truth may be confirmed, by 2. or 3.

witneſſes; If thou wait to know and find the key of *David*, who opens in what I have declared, thou wilt ſee the ſtate of things before the fall, and after the fall, & how all men in the fall have corrupted themſelves in all adminiſtrations, thou wilt ſee the ſtate of the Church before the apoſtacy, in the apoſtacy, and what ſhall be after the apoſtacy, and if thou cannot reach into the things as they are declared, judg them not before the day appeare in thy ſelfe; for till then, they will be obſcure to thee, but as it appeares in thee, thou ſhalt bear me witneſſe that theſe things are holy, faithful, and true, and hath and ſhall be fulfilled, in that which is immutable; I bid thee farewel.

F H.

The

The chief particulars, or heads in the enſuiug diſcourſe treated upon, aud opened by the Spirit of the Lord, who was an ey-witneſs unto theſe things.

1. *THe work of the Lord declared which was in the beginning, when the word was with God, and man in the image of God.*

2. *Although the heavens and the Earth were created, and all things therein finiſhed; yet the world was not begun, that lay in wickedneſſe, which the Devil is the God of; neither was Chriſt the myſtery hid, nor the Lamb ſlain.*

3. *The underſtanding may read the Wiſdom of God in a myſtery, and alſo may ſee the*

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ſottiſh Doctrine of the apoſtates.

4. *An objection anſwered.*

5. *Another objection anſwered.*

6. *How peace, joy and delight poſſeſſed every thing that God had made; how every thing which he had formed glorified him with one conſent in the beginning.*

7. *How man loſt his ſtate and dominion and unity with God, and all the creatures, and how the Lamb came to be ſlain, and the world that lay in wickedneſs came to be framed in man after the tempter entred; how endleſs miſery can in upon all, after the tranſgreſſion.*

8. *How ſin entred into the world, and death by ſin, and how man is dead while he lives; and all is dead works that he acteth, and the ſtate of all the ſons*

ſons of men, and their works may be ſeen in the fall.

9. 3. *Objections anſwered about this particular.*

10. *Self righteouſneſs, deeds of darkneſs alſo, and dead works, and are to be condemned alſo, and man who acteth them in the fall.*

11. *An objection anſwered, as to the preſent ſtate of the Miniſtry of the Nations, their practice and their worſhip.*

12. *An objection, as to the Churches ſo called and their worſhip in the Nations.*

13. *The dark and blind Doctrines of the Ranters denyed.*

14. *An objection about reading the Scriptures and conforming to the outward practice of the Saints in former ages.*

15. *How all men upon the earth in the degeneration & in the fall have*

have corrupted themselves, and have been Idolaters in every administration, being gone from the life and Power of God in themselves, And having lost the Power of God, man can neither worship, honour nor obey God aright.

16. *A few words to that which is called Christendom, who professe Christianity.*

17. *Something about water-Baptisme, to both Priests and separatists.*

18. *Something about* Rome *in the apostacy, and all their worship in the degeneration.*

19. *The Protestants or Reformed Churches so called, not yet come out of the waters nor from under the beasts Power.*

20. *The Presbyters and Independants are yet under Antichrists Reign, in the apostacy,*

and

and have among them yet the Attire of the Whore.

21. *How the woman that travelled in birth, who was clothed with the Sun, and brought forth the man-childe, fled into the wilderneſs, when the Dragon had power, and the man-child was caught up unto God.*

22. *How the woman comes out again, and when, and he that was caught up unto God, deſcends again, and appears again to take the Rule to himſelf, and how he makes war with the Dragon, and all the apoſtates, and overcomes them.*

23. *How the glory of the Lord ſhall appear after the apoſtacy greater then before, and the miniſtration into which them that follow the Lamb ſhall be brought, ſhall be more ſpiritual & celeſtial then before; for that ſhall appear in which all viſible types and ſha-*

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dowes ends in, and ſhall be the laſt that is to be expected by the ſons of men, the ſight of which hath appeared which yet cannot be uttered.

24. What the day of the Lord is, and to whom it hath appeared, and how it is ſeen, and diſcovered.

25 What it is, and what it will be to the wicked, declared.

26. What it is to the righteous, and how he appears to them, and whether we are to look for it while in the body, reſolved.

27. Where it doth appear, and how it cometh, and how it is to be looked for, declared.

28. What the Spirit of the Lord is, and how it comes to be received, which diſcovers the the things of God.

29. How the ſpirit of truth worketh, and operateth in them who

who are convinced, and yet have not obeyed it, shewed.

30 *How the spirit of the Father worketh in them who hearken to it, and are in some measure made partakers of its power, shewn.*

31 *Unto whom the spirit of the Father bears witness, and seals assurance of the Fathers love, and of justification with God, declared.*

32 *What the grace of God is, which is free, and to whom it hath appeared, and where all is to wait to receive it.*

33 *whether all have received the grace of God or no, and whether it be a sufficient teacher in it self, demonstrated.*

34 *Some objections answered.*

35 *A word to the wise men of this world who are glorying in the sound of words.*

36 *Also another to them who are glorying in outward appearances, and worshipping visible things in stead of the life.*

37 *The Kingdome of God and his Christ declared, in some measure as it is revaled by the spirit, what it is, and where it is to be waited for, and how it comes to be revealed in them that believe.*

38 *Divers Objections answered.*

THE

The work of the Lord declared, which was in the beginning, when the word was with God, and was the Fathers delight, and man made in the Image of God, and lived in the Lambs Power, and he was mans life, and this was before the transgression of these declared, as God hath manifested them by his Spirit.

IN the beginning was the Word; and the Word was with God; and the Word was God; the same was in the beginning before the foundation of the Earth was laid, or the Hills were framed, he was with the Father, and was the Fathers delight, and he delighted in the Father, and the Father in him, then did the morning stars sing together, and the Son of

God shout for joy. In the beginning were the heavens created and the Pillars thereof set; & the earth was framed by the *Power*, and all things both in the Heaven and in the Earth were created by the *Power*, Gods Son; every Beast of the field, every fowl of the Heaven, and the decreed place for the Sea was broken up, and all things that moveth therein were created by the word and by the *Power*, and man was made by the *Power*, and in the *Power*, and he was the Image of God; as it is written, In the Image of God created he him, Male and Female created he them, and he had dominion over all the works of his hands, over every beast of the field, which were created by the *Power*, over the Serpent, among the rest, which was created by the *Power*, and was good, as he was made in the *Power*; and by the wisdom they were all brought forth, and man made in that wisdom that brought them forth, who was better then them all, and was made partakers of the *Power* and of the Wis-

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dom more then them all, and by the wiſdom called every thing as is was in its nature, ſo named he everything; and the dominion he had was in the *Power* over all things, over all the Creation of God, which was good, and the Earth, and all things that are therein, the tree of knowledge good, that ſtood in the garden alſo, but not for food; ſo theſe be the generations of the Heavens and the Earth, in the day when God created them they were all good, made and created by God, in the *Power* Eternal, which is good, unchangeably good, without variation, and the unchangeable *Power*, in which and by which they were made, moved in them all, and they all received vertue and Power from the *Power*, Gods Son; and the *Power* moved in them all, and ſhined through them all, and ran through them all; and they were all to abide in the Covenant, in which they were made, and not any to move or act without the *Power*, but only as the *Power* which was the life of them all moved them and acted

them, and ſo goodneſs poſſeſſed them all; for all was partakers of the goodneſs of God, and it was the life of them, and they were none of them to move nor ſtir, but as the life of men, the *Power* by which they were created, moved them, which was Gods Son: the Heavens and the Earth were finiſhed, and all things that therein are, and they were all good; and this ſaying was true then, which was ſpoken by Chriſt the Power, many generations after, I in them, and thou in me, and all was perfect in one, the Father was in the *Power*, the *Power* was in the Father, and all the Creatures in the *Power*: Now was the Father glorified; now was the Son glorified, now was man in Dominion, in *Power*, crowned with honour, Lord over all the works that God had made, in the *Power*; and now the whole Family both of Heaven and Earth bowed their knees to the *Lamb*, to the *Power*, and this was then fulfilled, at the Name of Jeſus every knee ſhall bow, both of things in Heaven, and things

things in Earth; and his Name was now the Word of God; and this was in the beginning, and the Word of God is the *Power* of God: and now both the Celestial bodies and terrestrial bodies were all subject to the *Power*, and all the works of the Lords hands were finished, and he rested, and all, both things in Heaven and Earth rested in the *power*, and all kept holy-day and rejoyced.

Though the Heavens and the Earth were created, and all things wrought and finished, yet the world was not begun, that lay in wickedness, which the Devil is the God of, neither was the Power, which is Christ, the mystery hid, neither was the Lamb slain yet.

Now after all was made and created, and were good, and blessed, and indued with *power*, life and vertue, according to the purpose of his heavenly will which is eternally pure, yet was not the *lamb* slain, nor the mystery hid, which is the *power*, wch is Christ; for what should slay him, or what should hide him? he that reads let him understand; this that I speak of, cannot be reached unto with that

Wiſedome that ſtands in time, which was not in the beginning with God, that is ſhut out, but the wiſe in heart ſhall underſtand knowledge, and the prudent ſhall know what hath been in the beginning, and of his wonderful works in the dayes of old, and of the myſtry which was before the world began, when the *Lamb* was in glory, the Son in glory, Chriſt in glory, the firſt born of every creature, and was born before the world began, he that hath an ear to hear let him hear; when all that God had made and brought forth by the word, by the *Power*, was bleſſed, and ſtood in the *Power*, then did the *Lamb* ſit in his throne, then was he the delight of God, and God in him, and all that was made by him rejoyced in him, here was love, here was glory, here was purity, unity and a ſweet harmony, joy, peace, love, eternal life, Gods *power* ran through all; All was good, Chriſt was not now hid, he ſhed himſelf abroad, and all things was partakers of his *power* in which they were

were made, here was happineſſe, bleſſednesſe, joy, dominion, everlasting and eternal felicity, innocency, purity and perfection, and man in it, God in it, the *Lamb* in it, man in it after his own image, the Myſtery of godlyneſſe was not hid, there was nothing to hide it, or overſhadow it, no vail, no covering, but righteouſneſſe was manifeſt, and was the covering of all, inocency, the cloathing of all, purity the robe of all, and life the dwelling place of all; and all the works of his hands reſted with the Father, with the *Lamb*, with the Word, with the *power*, with Chriſt in glory, with the Father, in the etenall glory, whereby all was upheld, in purity, unity, harmony; anſwering the pure will of God, and man had *power* to anſwer the will of his Maker, which he received from God the Father of life by the *power* in which he was made, and to abide in the will of God for ever, and herein he and all things in heaven and the whole family thereof, and all the holy hoſt of God bowed to the *lambs power*, and he reigned, &

the Angels were subject to the firstborn of every creature, before the Angels or before any thing was made, he was; his age who can declare, or his generation? his age runs paralell with eternity, with immortality, and came from the eternal womb, & from the bosome of the Father, where he is, even where he was before the world began; he that reads let him understand, now the *power* ruling in all, and over all, all was in peace, and was blessed.

Now the Angel stood in his *power*, moved in his *power*, and all the Celestial bodies went in and out at his command, and moved not, nor stirred not, but when he moved; & this was then fulfilled, let all the Angels worship him, and so they did, reverenced him, were subject to him, sang and rejoyced in him, triumphed in in his *power*, and all the Holy Host moved at his command, and marched on in his strength to performe his will, & to accomplish his everlasting purpose, and to fulfill his eternal decree, and gave glory to him who sate upon

upon the throne of righteouſneſs, and judged in righteouſneſſe for ever, and ruled in righteouſneſs for ever, there was joy in heaven, the Father rejoyced, the Son rejoyced, the Angels rejoyced, the morning ſtars ſang, the the Sons of God ſhouted for joy, the holy Hoſt gave praiſe, and all praiſed in the firmament of his *power*, in which they ſtood, moved, walked, lived, and accompliſhed the pure perpetual & eternal decree of *their* maker, Moreover, the terreſtrial bodies were all ſubject to him, he reigned in all, over all, moved all, gave Life to all, and was the Life of *Adam*, of the male, and the Female, and then was this fulfilled, even then, which was ſpoken in time, though by him who was before all time, who was the life of all things; I ſay he lived then, and becauſe he lived, man lived alſo, for he was his Life; now Chriſt the *power* reigned over all, and all in the *Lambs power* were ſubject in a ſweet harmony, anſwering the pure will of their Lord, their King that lived for ever, who was upon his throne in the heavens

vens, and now his kingdom was over all, there was joy in heaven, there was peace on earth, the good will of God was done; In Earth as it was in heaven. Oh beautiful, oh glorious, oh comly, oh admirable, oh incomprehensible was the glory, my tongue can not expresse, and time would faile me to declare the eternal exellency which God hath revealed by his spirit, and that which I see is not Lawful now for me to utter; now was no mountaines nor hils to hide the mystery, but it shined upon all, in all, over all, and above all, was not hid; As I said there was now no hiding place that could or did overshadow the mystery of godlinesse, for the eyes of all things looked upon him, whether Celestial or Terrestrial, and all and every thing according to its kind rejoyced in the Light of his countenance, and of his *power* was glad, and gloried in him, for then there was not an other; he that can hear let him: Now the Earth rejoyced, and the floods clapped their hands; now the great deep smiled, & all things that was therein

therein, the ſprings thereof laughed which flowed forth as though they had iſſued out of a womb, now every thing that had breath & lived, prayſed the Lord; neither was there any thing but bowed and ſubmitted to their Maker; and he Lord and King over all, yet in eternal glory: yet let the wiſe in heart underſtand, this was in the beginning, and though it was in the beginning, yet this was when the heavens and the Earth was created, and all things that therein are, even then the *Lamb* of God was alive, and the Son of God glorified with the Father, and man in happyneſſe, and in pure perfection, without ſin in Inocency: for nothing that was nocent or hurtful had yet appeared, neither was there any ſuch thing in all that God had made.

Here the wiſe may learn, and they that have a good underſtanding may read the wiſdome of God in a Myſtery, and alſo ſee the darke ſottiſh doctrine of the blind Apoſtates, who have loſt the power, and are keeping

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ing people ignorant of the Mystery of God.

NOw this hath been a common doctrine, and received to be orthodox, and as they call it authentick, that while we are in this life, there can not be an overcoming of all sin, nor no expectation of it in this life; and their main ground hath been this, because we have natural bodies.

Now I say, had not *Adam* a natural body when he was in purity and perfection, in innocency, in Paradise, in the garden, yet was this any hinderance to him to answer the will of his Creator? No; For as the soul, spirit and body was moved by the *power* out of which *power* he was not to stir, then I say he had ability to perform the will of his maker in the body, for as he was created by the *power* in the inward man, that led about the natural & earthly or outward form according to its will, which will was pure, and kept the body acting in its place in the *power*, for then I say all was good, for the Celestial *power* in which

which he was made, moved the whole man according to its will, and while he ſtood in the *power*, he was in innocency, and purity, and without blemiſh, & in the *power* was his health and peace, and he knew no evil.

Ob. But *ſome may ſay, what is this as to the confutation of the doctrine which hath been taught, as to the freedom from ſin in this life?*

Anſ. This declares that there was ſuch a thing in being, to wit, a natural body, and an earthen veſſel, and yet without ſin, as he ſtood in the power; for the earthen veſſel was good, as all the reſt of Gods creation was in its place to ſerve the *power*, as the reſt of Gods creatures did in the beginning, and who ever comes to know that ſtate again, may come to glorifie God in ſoul, body and ſpirit, though in the body, in this tabernacle; but take their own phraſe for the clearing of the thing, not to be freed from the committing of ſin in this life, I ſay in the corruptable life, or the life of unrighteouſneſs, which may be properly called death, there

is no freedome from sin, neither of soul or body or spirit, but who comes to know regeneration or the Life of men, in which *Adam* was created in the beginning, in that incorruptable Life, there is no transgression, and if he live in man, the body is dead because of sin, and I know none who have preached any other Life, who hath spoke by the spirit of God, in which freedome from all sin is obtained, but onely the life of Christ, and whosoever comes to know the Lord from heaven, who ruled over all in the beginning, and was the life of all, and all moved in his Life, before the fall, whether they were things visible or invisible, & that same *power* or Life of Christ, the *Lamb* of God, who was alive then, if he live in man, & man come to be guided by his *power*, as in the beginning he living in man, the soul and body and spirit being quickned by his *power*, and raised from under the bondage of corruption, then death hath not power over man (but life) and because he lives in them, they live also,

their souls to praise him, and their bodies and the members thereof to be servants of righteousness, and so that unbelieving Doctrine of the world is turned into the pit, and truth is set above it.

Object. But further it will be objected, that our bodies are not like Adams, in innocency, we are in the fall, and therefore we say they hinder from being freed from all sin, and ever will, while upon Earth.

Ans. That the naked truth may appear to them that seek after true knowledge, I answer freely, that I grant that the soul lies in death, and the creature is subject to vanity, and the whole Creation groans in travel and in pain, and waits for the manifestation of the Son of God, and the Redemption of the body; and in this state is all mankind upon the face of the whole Earth in the first *Adam*, but he who is the second *Adam*, the Lord from Heaven, who was in the beginning, and is now what he was, and shall be for ever, I say, as man comes to believe in the Son who hath

life

life in himself, and he come to be revealed in man, and man subject to his leading, he brings the soul out of death, to have union and communion with himself, and restores the creature from his bondage, and and breakes the bond, and knocks that down which hath imbondaged, and so changes the body, I do not mean the form of the body, but the quality and nature thereof, for the form of *Adams* body was not changed, but the quality, and it was degenerated from its pure nature, wherein it glorified God, as he stood in the *Power*; so I say, Christ who is the life of men, the true light which lighteth every man that comes into the world, he changes all that follow him into his own nature, and restores the creature into his first estate again into purity, that like as the inward man is renewed and restored by the *power*, and serves the Power, so the members of the body, is also yeelded servants unto righteousness, and they receive vertue and Power, from the *power* the Life, and so the whole

whole man comes out of condemnation, to glorifie his maker, & the will of God is don in earth, as it is in heaven, and he ſaves to the utmoſt them that comes unto him; now if he ſave the ſoul and not the body, then he ſaves not to the utmoſt; But this is a high ſtate, bleſſed are they who waites in the faith, to the end are happy, that they may ſee and know the redemption of their ſoule, and alſo the redemption of their body; For I deny redemption in the grave, or in death, or after this life; for the holy men of God never mentions a cleanſing from ſin in the grave, nor after men be dead, for they that have ſerved ſin in their life time, and ſerved the devil as long as they live, and have yeelded their bodyes to be temples for uncleanneſſe while they live upon earth, eternal miſery will be their portion, and not redemption; think on this you who are holding this forth for an article of your Faith in the world, among poor ignorant people, that they muſt not expect redemption from all ſin in

this life, and so leads them on to Perpetual misery, misery will be your end, and in the day of the Lord you shall witnesse this to be true; But to return to the beginning again, where there was no sorrow, but pure joy and peace, both in heaven and earth, but I goe hither and thither, as the spirit leads, and shall speak as it gives utterance, though but here a little and there a little, yet shall it be in truth and righteousnesse.

How peace, joy and delight possessed every thing that God had made, every thing which he had formed glorified God their maker with one consent, in the beginning, before the world was framed, that lay in wickednesse.

NOw the *Lord* rejoyced in all the works of his hands which he had made, and rested, and all that he had made rested in the *power*, whether Celestial or Terrestrial, and rejoyced in him, walked in him in the motion of the power, of the life, they were

were happy, and partaked of the life that indures for ever, and happineſſe immortal, and knew no evil, for there was none, there was no hell yet prepared, Tophet yet was not ordained, neither the Devil had yet any being at all, there was no wrath, no ſorrow, no condemnation, no death, vexation, grief or perplexity, no pit of darkeneſſe, no Angel of the bottomleſſe pit, no ſhame, no tribulation, no anguiſh nor paine, no miſery; and in a word there was nothing that did deſtroy, but all in quietneſſe, in peace, in life, in power, in wiſdome, glorifying him which ſat upon the Throne, the Lamb, who was living, and the life of the male and the female, and of every thing that God had made, by the *power* ſubſiſted in the *power*, and in the motion thereof was good, purely good; and here was the goodneſſe of him who was eternally good, manifeſt in all, above all, and over all, God bleſſed for ever, even then the heavens rejoyced, and the innumerable company of Angels was hearty glad, and

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all the holy hoſt ſang for joy, with a living voice, which none that ſtands in time ever yet heard, or can learn, then the earth and all things therein that moved & had life were in pure ſolace and mirth, and pleaſant joy unſpeakable, all knit together in unity and harmony in one conſent, as one family, and were one body, and there was health in the body, and it was pure and comly, and perfect, and pleaſant to behold, crowned with Dignity, covered with righteouſneſſe, beautified with the comlineſſe of the Lamb who was the life of all: and now man had right to the tree of Life, while he moved in the power, and went not out.

Oh happy ſtate, oh beautiful ſtate, oh admirable ſtate, eternal felicity, oh glorious ſtate, life it ſelf, the life of all, and all in the life, moving in the *power*, and man right to the tree of Life, while he lived in the lambs power, had unity with his maker & with all the Creatures that God had made, & was in Gods pure dominion, and authority, and ruled all, over all things

things that God had made, in Gods wisdome; thus in short was the state of all things in the beginning, as they were created, and brought forth, and these be the generation of the heaven and of the earth, and of all things that therein are, in the day when God created them, when the Father was glorified, when the Son was glorified, and when man was in glory and honour, and in dominion, created in the Image of God, and yet there was no evil; Time would fail to speak of the state of all things in the beginning as it was, and as it is revealed by the spirit of truth, but in that which I have declared, they who have a good understanding may take a glimps of the happy state of all things, as God hath revealed them by his spirit, which I never received of nor from man, but by the holy spirit of God which was in the beginning with God, which saw all this, and was an eye witnesse of this before the world, that lies in wickednesse, began; and he that hath an eare to hear, let him hear, and blessed is his ear.

How man loſt his ſtate and dominion and unity with God and all the creatures, and how the Lambe came to be ſlain, and the world that lies in wickedneſs came to be formed, and founded, and how the curſe came, and the woe upon the Serpent, which was bleſſed before, and upon man and woman, and the ground that received the temptation, which was bleſſed before, in the motion of the Power, *came to be curſed and how endles miſery came in upon all, in the tranſgreſſion, declared to them who have a good underſtanding.*

NOw the Serpent was more ſubtle then all the Beaſts of the field; for that was his nature in which he was created, and it was good in the motion of the *Power*, and therefore Chriſt ſaid, be wiſe as Serpents, yet as harmleſs as Doves; and though the Serpent was wiſe and ſubtle, more then all the beaſts of the field, till he acted and moved

moved without commandment; and out of the motion of the *Power*, he was not curſed, he that can receive it, let him. But he moved in the ſubtilty, and wiſdom, out of the light, out of the Power, and went out of the truth; out of his place without commandment or authority from the *Power*, and acted and ſpoke of himſelf out of the *Power*, and out of the truth, as it it written *John* 8. 44. when he ſpeaketh a lie, he ſpeaketh of his own, for he is a liar and the father of it; now he knew there was a law and command not to eat of the tree of knowledge of good and evil, for God had forbidden it; now he went out of the Power, without commandment, of his own accord, without motion; now he went and talked with the woman, and ſhe was good before, being in the motion of the life and *Power*, ſhe alſo looked out, and not in the *Power*, and reaſoned with him out of *Power*, contrary to Commandment beyond the command, or before the *Power*, and ſaid unto the

Serpent, we may eat of all, but the tree of knowledge of good and evil we may not eat, leaſt we die; this ſhe knew, and the Serpent knew; now the tree of knowledge was good in the *Powers* motion, though not to live upon or for food, for it was not good for food, therefore God, the truth, the life, the *Power*, did forbid to taſte of it, or to eat of that tree, but the Serpent out of the *Power*, and the woman out of the *Power* hearkened to him that was out of the truth, who turned the truth that God had ſpoken into a lie, ſhe joyned to the tempter and hearkned unto him, and eat of the tree of knowledge without the *Power*, and ſhe looking out, and the eye ran out from the life, from the *Power*, and was deceived, and did eat of the knowledge without the *Power*, without the life; and ſhe alſo tempted the man, and the temptation entered into a ground which was bleſſed before, and good, in the motion of the life, of the *Power*, but ſhe having tranſgreſſed, contrary to the command,

mand, & the man received it contrary to the command, without the motion of the *Power*, or the life which all was to move in; he also going out of the *power*, received it in, and feed upon knowledge without the life, without the *power*, out of the truth, he became one with the woman, one with the Serpent, who went out of truth, and abode not in it, and they all were disjoynted and cut off from the Life, and the *power*; and hear was the beginning of the father of lies, and of him who spoke of himself, out of the *power*, out of the truth, and his beginning is without foundation, now he that is wise in heart, read his generation, or who made him; now appeared the Angel of the bottomless pit, and not before, and made war against the *power*, against the *Lamb*; and so the heart of man was turned away from obeying and feeding upon the power, to obey and feed upon knowledge without the Life or *power*, and here was the first transgression out of the *power*, and the motion of the light which made

all

all things good, and so as this knowledge was fed upon and grew, man died unto the Life, unto the *power*, and wisdom, and dominion that he had over all that God had made, he lost, and so died unto the *power*, and lived upon knowledge without the *power*, and now became afraid of the *power*, because he was in the transgression of it; And thus the Serpent who was most subtle, went out of the truth, and acted in sin, and led into transgression; and so there became fear where was none, and shame where there was none, and nakedness where there was no nakedness before the *power* was died unto, which was their clothing in righteousness, and there was a hiding place sought by him, who before iniquity needed no hiding place, and this is the foundation and beginning of that seed in the transgression, which shall call to the mountains to cover them, and to hide them from the wrath of the Lamb.

Oh how is man degenerated now, and

and grown quite out of the pure quality, and kind, and nature in which he was made, now afraid of the *power* that made him, which before he had union with, & was his Life, and gave him dominion, and this fulfilled upon man, he was planted a noble vine, a holy, right seed, now become a degenerate plant of a strange vine; now when the Lord appeared and examined him, and man knew his fault that he had acted against the *power*, yet that which acted in transgression would excuse, here is the fruit of the Devils work, transgresse, and then hide and excuse it, and so the woman put it off to the Serpent; he was the beginner of it, but if she had stood in the *power*, he would have had no place, nor his counsel; but they all went out of the light and Life, into the knowledge, without the *Power* and Life, and so the curse came upon all; Now the man cursed, and the ground for his sake, and the woman cursed, in sorrow to bring forth, and the Serpent cursed, the beginner of iniquity, cursed above all

the

the beasts of the field, to go upon his belly, and dust to be his meat for ever, and an enmity put between the seed of the woman and his seed for ever, and an eternal decree passed against him for ever; and he made war against the seed of the woman, which the Lord promised to bruise his head; now came the miserable estate in, that which led him into transgression, grew, and he in it, and to be at unity with it, then came hard ness of heart, and then came the world to be founded in his heart, and he grew in the devouring beastly nature to follow the earthly imaginations of his heart, and became earthly, and fed upon that which the beasts of the field fed upon; And now the Lamb came to be slain, since the foundation of the world, now was man driven out from the tree of Life, and out of the garden, and could no way come there again, he had no right to it, the *Lamb* being slain, and he was cut off, to wit man, from him which before gave him peace, and from the *Power* in which he was made he was driven out from,

and

and the ſword ſet, that go what way he could, he could not come into the Life again, the image of God loſt, then the joyful day was loſt, and rejoycing in the Lord at an end, then the day of peace was finiſhed, and perpetual miſery and wo come in, then unity with the Lord of glory gone, and now ſhame and contempt came, and woful miſery.

Now Hell was formed and the bottomleſſe Pit ſprang up, and the Angel thereof ruled and advanced, and the Lamb ſlain; and now the Lake was prepared, and Tophet ordained, now came the day of angniſh, of pain, of wo, ſorrow and miſery, blackneſs and darkneſs, terror, horror, fear on every ſide, and the day of great perplexity, Dominion loſt, power loſt, Authority loſt, peace loſt, joy loſt, health loſt, unity loſt with God, and unity loſt with every creature, and endleſs miſery brought in: Alas alas, what is become of him who was the Son of God? now become as the beaſts that periſh, now a veſſel of wrath, a diſhonourable veſſel.

Oh

Oh unſpeakable loſſe, forfeited all, Life and all, gone into, plunged into the deep pit of endleſſe miſery, driven from the preſence of the Lord, from bleſſedneſſe, happineſſe, into curſedneſſe and miſery, never to come to Life again, but through the loſſe of Life; man in honour, in dominion, partaker of eternal riches, and the durable riches, now turned out of all, and become vile in the ſight of the Lord, and hath forfeited Life and all, eternal life, and he who was in perfect freedome, become a bondman, a ſlave to the Devil, and to noyſome luſts; he who was Lord over all, now become a ſervant to all and every creature; he who was in dominion, in the *power* of God, now become baſe and vile; He who was the Image of God, now become the image of the Devil; he who was heir of life and felicity, now become inheritor of death and endleſſe miſery; he was partakers of the unchangeable love, now partaker of wrath; he that was in the covenant of life in which he had union with God, and all the Angles, and all the holy hoſt of God,

now

now hath union with unclean ſpirits, which are curſed from the preſence of the Lord for ever; he that had union with all Gods creatures, hath loſt the union with all, being gone out of the *power* in which all was created, and moreover now in enmity to it, and joyned to him who hath the power of death, which is the Devil, and now drawes iniquity as with a Cart-rope, and vanity as with a cord, and he who was joyned to the Lord, and to the *Lamb*, now joyned to the Dragon, who makes war againſt the *Lamb*; he that had union with the ſeed, the heir of all things, now hath union with the ſeed of the Serpent, the firſt borne of wickedneſs, heir of condemnation and everlaſting vengeance, who is driven from the Lords preſence, and curſt for ever, and to be tormented from the preſence of the Lord for ever.

Now the world ſet in the heart, and the heart gon out after earthly things, even things that periſh, and now his life grew in that and after that which fadeth, his delight on tranſitory things, in luſt, in pleaſure and wantonneſſe,

neſſe, delighting in the fleſh, hath forgotten God his maker, and now diſhonours him, Oh let the heavens mourn, and let the earth be without joy, let hils lament, and the vallies be grieved, let gloomineſſe cover the face of the deep, let the floods be ſorry, and ſprings lament, let all that moveable take up a lamentation, and let it be for a lamentation for ever, miſery is ſpread over all, the earth is polluted, and defiled, and all is out of order, diſjoynted from the Lord, and great confuſion and perplexity is come upon all, and the whole creation grones and travels in pain, in grief and ſorrow, and all is made ſubject to vanity, the oppreſſor bears Rule, the Land mournes, the *Lamb* is ſlain, the ſerpent and his ſeed rejoyceth and triumphes, all is filled with violonce, the ſeed ſuffers, the Lord is is grieved, the Angels mourne, the proud and preſumptions is now counted happy, and now the worker of iniquity ſet up to be a Ruler and a Law-giver now to man, and in man, who before had the Lord to be his

Law-

Law-giver, and his King; Oh woful change! oh ſad ſtate! oh deplorable condition! gone from honour and glory, into perpetual miſery and contempt; and here all the whole Earth and all mankind may read themſelves, as in a glaſſe, in what ſtate they are in in the fall, in the firſt nature, in the diſobedience; time would fail me to expreſſe the miſery, and the ſad eſtate of all mankind in the Curſe, yea it is unexpreſſable, and undeclarable, and unfathomable, and incomprehenſible; by the ſons of men in the unbelief, but God hath revealed to me by his ſpirit, that which is now ſpoke, and he ſhall beare me record that my witneſſe is true; alſo that of God in every mans conſcience, when the book of conſcience ſhall be opened, and the ſecrets of all hearts revealed, ſhall bear witneſſe that this is true.

How ſin entred, and death by ſin into the world, and now man dead while he lives, and all is dead works that man brings forth, wherein the ſtate of

all the Sons of men may be ſeen, and their works in the fall.

NOw the ſerpent being more ſubtil then all the beaſts of the field, in preſumption of himſelfe, moved without the power, and formed a thing without the power, and began his work, and brought a lye; being gone out of the truth, ſin conceived, and a lye conceived, he is the Father of it, and not the *power*; he ſpoke of himſelfe, who was gone out of the light, motion or the powers acting, man alſo his eye being abroad out of the life and power, let in the temptation upon him; but if he had ſtood in the power, as God had ordained him and commanded him, and had not moved out of it, he would have ſeen when the ſerpent or any other thing had gone out of the power, and have ſtill had dominion over it; and though it was evil in the ſerpent to tempt, who moved without commandement from the Lord; yet if man had ſtood in the power, he had kept him out; and it had been

no

no sin to him, neither condemned should he have been; and so that blind doctrine of the world, and the teachers thereof is a lye, who have said and taught that, God ordained him to fall, and upon this account that so Christ might be revealed and that his Son might be honoured; for if man had not fallo, say they, there had needed no Saviour.

This is ignorance and blindnesse; he created man in his Image to stand in the *power*, and ordered and commanded him so to do, and to glorifie him, who made him & to stand in the dominion over all the works of his hands: And this doth not make Christ useleſſe, or of no use; yea he was of use before, and was his life, and the life of all things, and what if I say salvation, the wise will understand; the unlearned will say, what needed their salvation, when there is no sin? yes, there needed salvation & preservation, in that state that he was made in, that he might be upholden in that state, and saved from any thing that might hurt him in that state, so as to weak

en him, that he might not have power to fulfill the will of God, and to glorifie his maker.

Ob. But *ſome may ſay he was not ſaved and preſerved but was created and left to himſelfe, to order himſelf whether he would ſtand or fall.*

Anſ. I ſay, whoſe was the fault, that he was not preſerved, and ſaved in that ſtate, was it in God? nay, and that he was left to himſelfe, is alſo as falſe, and unlearned; he left him in the power, and in the dominion everlaſting, and commanded him to ſtand there, and he was not to goe out of it, but to act in the motion of the word, and in the power by which he was made, which was Chriſt, who was glorified with the Father before the world began; I ſay according to Gods appointment and ordination, man was not left to himſelfe, but to ſtand in the power and authority of the word, wherein man had power to fulfill the will of God, and keep all in order according to Gods appointment, but he going out of the power, contrary to Gods command,

giving

giving heed to the woman, and the Serpent, who were gone out of the command before; I say he of his own accord going out, when the power commanded him not to harken to any such thing, but on the contrary forbad him, so let in a lye, and believed the woman, and the serpent, and so went from his preservation, and protection and salvation, & so was catched in the serpents snare, who abode not in the truth.

Ob. But then some may say he had a voluntary will to doe as he would, and was not that will good?

Ans. The will was good in it self, as it stood and went out in the lifes motion, but moving or acting contrary to the motion of the life, was not good; for that was out of Gods order, and appointment, for nothing in man or without man, of all that God had made, was to stir or act without commandments; now the Son was not honoured by mans faling, but both the Father and the Son was dishonoured, and now the Son or power was not revealed by

the fall, but vailed as from men, ſo the fogy miſts of darkneſſe is ſcattered, and the blind doctrines of the World layd waſte.

Ob. Some will be ready to ſay, how doſt thou ſay he was in dominion everlaſting? then, how ſhould he fall? that laſted but a while.

Anſ. I ſay he was made by the word which abides for ever, and in it which was in the beginning with God, and was God; and Gods Son, and his dominion is an everlaſting dominion, and his Throne is eſtabliſhed in righteouſneſſe for ever and ever; and in it ſelfe it is what it was ever, and after the fall, retained the ſame power and authority in it ſelfe, and ſo will do for ever; mans power ſtood in it onely, out of it he had none, ſo going out of it, dyed to it, and not any more power to do, or to will, or to order, or to rule any thing but by it: but he loſt the feeling of it, and the guidance of it, the vertue of it, and life of it, and became dead to it, and alive in his heart and mind to an other power,

to

to wit, the power of deceit, and to the power of him which hath the power of death, which is the Devil; so God is clear, no fault in him, nor in the power, nor weakneſſe in the dominion and authority which he had; but deſtruction meerly, wholly, and onely of himſelf, and he is to bear the his own burthen.

Thus man receiving in the Devils conceptions, who was gone out of the truth, and became one with it, feeding upon knowledge without the life (this was evil) thus ſin entred, and death by ſin; man cut off from the power, from life, from the dominion which he had in the power; now man, is dead while he lives, and in the day he eat he died; dead to the power, dead to the life, dead to good, dead to truth, dead to purity, dead to Righteouſneſſe, eſtranged and alienated from it; the grave covers him, death hath prehemenence, and bears rule, and not life, and he gone into its nature, and loves it, and imbraces it.

Oh ſad life! ah ſad ſtate! now

his life curſed which is death, he curſed, all his actions curſed, all his conception curſed, all his works curſed, labouring in ſorrow, in travel, and pain, and grief, and ſweat and perplexity; Now all may as in a line read the happy eſtate of man before the fall, the ſad and deplorable eſtate in the fall, which who can declare, or who can meaſure, or who can demonſtrate the miſerable eſtate of man dead in trepaſſes and ſins? and life ſwallowed up of death, death and deſtruction lives, and man in it; and now in the grave God is not remembred, but forgotten.

Now the world ſet in the heart, and the Earth in the heart, the heart becomes earthly, and vain, thorns and bryers ſprings up and the Earth covers the ſlain; now death lives, and man lives in it, and one with the enmity and in enmity againſt God, who was before his life, man now in chains of darkneſs; when any thing moves Heaven-ward, the power of death drawes the mind down again to the pit into darkneſs; Now the

nature

nature of all things in the earth set in the heart, Beasts, Rocks, Hills, Mountains, dogs, swine, and brutish creatures, and man becomes brutish and vain, they have all dominion over him, he a slave to all, all rules over him, and death grew; and dead works brought forth, he cannot now perform any thing whereby he can purchase the love of God, nor give a ransom for his soul, now the root of betterness grew, and the enmity, and man in lust, and when his lust is crost, or his will crost, then the enmity which liveth in him riseth, he would kill that, and destroy that, imprison that, and bring it into bondage, that the enmity might be Lord over all, and brings the innocent into bondage; that which is nocent is set up, and the higher deceit growes in the heart, the more stir it makes and the greater destruction of that which crosses it; and here came in oppression, murder, cruelty, tyrany, prisoning, imbondaging, revenge, maliciousness, and envie, rage, fury, headiness, pride; this is all in the

curse

curse, and springs up from the foundation of the world in the heart, and so being given way unto and loved, grows in strength, and iniquity multiplies, and the beast growes, and the name great and numberless, the Serpents root spreads forth it self, and sprouts out in the Earth, and comes to grow great, and is admired; now the deeds of darkness and the works of darkness comes to be many, envy, murder, adultery, fornication, uncleanness, riotousness, sporting, covetousness, defrauding, cheating, maliciousness, theft, dissimulation, feinedness, hypocrisy, witchcraft, cursed-speaking, railing, reviling, filthy communication, unsavory speeches, wantonness, lightness, foolish jesting, idle talking, vain Babbling, back-biting, swearing, lying, cursing, blasphemy, slandering, pride, arogancy, vain-boasting, contention, strife, emulation, mischief; these and many more are now the fruits of the degenerate plant, & dead works, and the works of darkness, in man who was once a noble plant, a holy right seed,

seed, now the fruits of *Sodom*, and the grapes of *Gomorah* whom God destroyed and overthrew, is brought forth, and the whole Earth is filled with violence, and these be the fruits that grow and are become great over all Nations, which are wrought by the Devil the father of lies; who spoke of himself, and works of himself, in the dark, in the night, out of the light, out of the day, who went out of the truth, and now worketh in all the children of disobedience, who are out of the light, and out of the power; and here are all the sons of fallen *Adam* in the curse, under the wo and these be the works that are wrought and brought forth which hath stained the earth; and the father of them, and man in whom they are wrought, and the works themselves, is all for condemnation, never to be numbred among the Saints in light, nor among their works.

Self

Self righteousness, deeds of darkness also, and dead works which though they be not counted as bad as the former, by them that act in them, yet they are to be condemned also; And man who acts them being in the fall.

CAin who was the first begotten in the fall, the similitude, likeness and image of *Adam* his Father, who had transgressed and disobeyed, and lost the power, and became dead to it; *Cain* I say his expresse Image, out of the faith, out of the Power, he brought a sacrifice, and offered in the same nature he slew his brother with, and envied him (who was in the faith, and was accepted of the Lord through faith in the Power of God) I say in this nature he offered and was not accepted, he was in the imitation, out of the life, out of the Power, in feinedness, and this was self, and not the Lord that moved him: The *Jewes* in the Prophets

Prophets time, who were in *Cains* nature, in envy and maliciousness, grinding the faces of the poor, and oppressing the needy and chopping them in pieces as flesh for the pot; they brought sacrifices, oblations, burnt-offerings, kept fasts, and Sabbaths, and new Moons, and all these things, and lied, swore, and dealt falsly, and left no roome for the poor, and yet they said the Lord was among them; the Lord sent his servant the Prophet, to tell them the Lord was weary of them and of their oblations; why? they were out of the faith, out of the life, out of the Power, and deceit lodged in their heartts, covetousnese, envy, murder, oppression and violence, as ravening wolves hunting for their prey; the Prophets prophesied for hire, their Priests bear rule by their means, and people was one with it, and liked it, and loved it should be so, the end of those things was misery, the Judgement of God came upon them, they were scattered among their enemies, their Prophets slain,

slain, and for their sake *Sion* became as a plowed corn field, and *Jerusalem* a heap, and now he that offered an ox, was no more accepted, then if he slew a man, no more then if he blessed *Chemosh*, *Ashteroth* or *Baal*, all was sin, and to be condemned by the power out of which they were gone. The Scribes and Pharisees in Christs time, great worshippers, devout men, devout women; zealous men for Temple, Priests, tithes, days, Sabbaths, oblations, and were acting all those things that were commanded in or about the worship of God, yet Christ said unto his Disciples, except your righteousness exceed the righteousness of the Scribes and Pharisees ye cannot enter the Kingdom of God: they might have said (which at least they did in their hearts) this man says he is the Son of God, and yet saith and teacheth his Disciples, another righteousness, then is commanded in the Law, and moreover tells them, except their righteousnes exceed ours, they cannot enter into Gods Kingdom; where is there in all the earth

any

any better righteousnes then ours? we do not as the heathen worship Idol-gods, we keep the Sabbaths, and purifie our selves and payes tithes, and keeps the Ordinances given by the Lord to *Moses* and our fathers; well these things they were doing, but they were but dead works, they were out of the faith out of the Power and had not Gods word abiding in their hearts, from which their Power and ability should have come to have answered the will of God; here was self-righteousnes although they did the outward things which were commanded of the Lord, yet they were dead works; their Temple left desolate, worship desolate, *Jerusalem* compassed about with armies, not one stone left upon another which was not to be thrown down, and they scattered among the heathen, their Priests slain, and their oblations ceased, plagues, Judgement pursuing whithersoever they went; did all those things save them from the wrath? all their works and dead worships & self-righteousnes save them?

were

were they accepted? oh! nay, rejected, a ſeed of falſhood a crooked generation an hypocritical generation: theſe things with many more, which I could inſtance, all ſhewing that man in the tranſgreſſion of the life, of the power, whether he ſinned, or wrought that which he might Judge was righteous, yet they were but dead works.

Ob. But ſome may ſay, what ſaiſt thou to this generation of Miniſters, preachers and Ordinances? we live in a Goſpel time, and are under Goſpel ordinances, and they teach that man is redeemed by Chriſt from ſins paſt, preſent and to come, and the ordinances that we practice now I hope you will not call them dead works.

Anſ. I ſay the miniſtry in theſe nations, made by mans will, and by the will of the fleſh, and that are ſeeking their gaine from their quarter, and are ſuing men at Law, and throwing men in dungeons, and holes to the loſſe of ſome mens lives already, and hundreds have been and are like to be ſpoiled, onely to uphold their greedy devouring nature who have ravened

ned, and devoured like evening Wolves, some mens estates wholly, and some times taken ten fold the value, who ravens from place to place from one end of the Land to another, and into other Nations also, for filthy lucre, or a greater benefit; I say they are in the fall, in the transgression, death rules in them, over them, and they are Ministers of death, and never brought any to God; but of them many other brethren who are in the faith of our Lord Jesus Christ hath borne a large testimony which any considerate, wise, prudent, and reasonable man may see them to be Ministers of death, demonstrated by many sound grounds and unanswerable arguments, and the scripture of truth clearly bearing witnesse to the same; and so I refer the Reader to those things, and shall content my selfe at present in what I have said in this particular. Now as to the worship, or ordinances or practices themselves I come unto, and shall speak no otherwise of any thing, then God by his eternal light and spirit hath

made me understand in the true ground of things, else I know well how to be silent.

Now this I say to all sects, opinions, and fellowships (though they be devided into many heads or societies) man acting or performing any thing of worship, ordinance, or any practice whatsoever which the scriptures declares hath been or ever was, though they should doe it in the same manner, sutable in every circumstance to that which others did, till all or every man come to believe in the power again, which man went from in the transgression, all that he doth is selfe-righteousnesse, and dead works, preaching dead, prayer dead, Baptisme dead, their communion dead, their conferences dead, their exhortations dead, their fasts dead, their offerings like as if one had offered a dead beast under the law, or a lame Lamb, which had been abomination; even so I say till man come to that which he hath lost in the transgression, till man find the power, the life, the light, the messiah, and

and feel him in them, to work, move, lead, guid, and act, all will be accounted with the Lord, selfe-righteousnesse, dead works, dead fruit, and if all would examine and try, they might see the Nations almost spread over with dead men in *Adam*, and dead works abound, and coverings which God will rent, and lay all waste together, false rest, imitated formes, and representations without life, I say till men come into the power againe that *Adam* went from, and so died in that day, he cannot doe any thing well pleasing to God; and whosoever comes to that again, passeth every step through death, and denies himselfe and all selfe-actions, selfe-righteousnesse, and must come to be bare and naked again, even as he was before he came out, he and his wife were naked and were not ashamed; selfe-acting was not known; now self-will, self-worship, self-righteousnesse, nay, they moved in the power righteousnesse was their covering, and as I said before, there was no shame, I might speak largely in this thing, and truly my tongue is the pen of a ready

writer, oh that all had an eare to hear that their ſouls might live, and that every one might be unbottomed, of his falſe reſt, falſe and fained hope, and faith, and of his own ragged garment, and let goe his ſelfe-righteouſneſſe, and his dead works, and come to Chriſt the life of men again, that man hath run from, that ſo he might have life and peace.

Ob. But ſome would ſay that thou wouldſt have all upſide down, & unchriſtian the Nations, and unchurch Churches, and throw down all our worſhip, and then what ſhould we doe, all would be as heathens, and turne into Athiſme.

I ſay a time of fanning and ſifting and trying is come, when nothing ſhall ſtand but that hath the image, ſtamp, and character of the living God upon it, and all that which hath been brought up, and raiſed up, ſince man hath been in the tranſgreſſion, muſt be turned down into the pit again, and all that have got a name of Chriſtian, and wants his life, to live among them and in them, ſhall be ſcattered as clouds with the Eaſt wind, and all

imitated

imitated worſhips, and will worſhippers, and the fained faith, and the fained hope ſhall be confounded, and all will worſhips and worſhippers will be overturned who are not come yetto the true light that lightens every man that comes into the World, and till man comes to the light, and tries his deeds and works by it, he never ſees what he is doing, nor what he is working, nor what he works; and ſo all that man doth here in the unbeliefe, it is but ſin, or ſelfe-righteouſneſſe which is brought forth by him who abode not in the truth, in the unbelief; and ſo who be come to the power which was in the beginning, before ſin entred, and death by ſin, hath and doth meaſure all deeds and all works,& man that is in the loſſe,in the fall,& ſees that a dead man cannot act a living work, nor bring forth living fruits unto God,nor living works of righteouſneſſe, being in the unrighteouſneſſe, neither the fruits of faith being in the unbeliefe, neither the works of the day being in the night, neither the works of charity being in

the emnity; in a word, without Christ the power, the light, the life, which was glorified with the Father before the world began; I say (he said it himself who is the beginning of the creation, of God, the first born of every creature) he said, and his testimony will be found true, without me ye can do nothing, nothing that is well-pleasing to the Lord, nothing that ever shall be acceptable; and here is the true state of all the Earth discovered, and all mankind drove out from God, miserable, naked, hopelesse, helpless, faithlesse, and so can doe nothing as to the glorifying of God his maker, or to the ordering of any thing in the creation to his glory, having lost his dominion and Gods wisdome, and this being considered seriously by all, and brought to the light in all, and their deeds tryed by it, would make the lofty bow, and the stout hearted fear, and the conceited sit down in solitarinesse, that they should so long deceive their own souls with a conceit of righteousnesse and redemption, when as death yet reignes in them, and over them, and not life eternall:

So

So the Devil is a distinct being from God, and his works are distinct, and his deeds, from the works of God, and neither he nor his works shall ever be numbred among the works of God, but he and they that obey him, and follow him who is out of the truth, they, their works (of what sort soever they may seem unto men to be, whose eyes the devil hath blinded) so I say all is to be condemned, and shut out from Gods presence for ever, and to be destroyed by him who is a consuming fire, and all the righteousnesse of man burned, as combustable stuff in unquenchable fire.

Pr. And by what hath been said, the principle of that ranting crew (who are become vaine in their imaginations and foolish, their understandings being darkned) are seen, and their principle overthrown.

As that light and darknesse is one, & good & evil one, and sin and righteousnesse one, and truth and a lye one, and that God is all and doth all, and what ever is done is of God, and that there is no evil but to him that thinks

it so, and it is onely a false apprehention of things, and that there is no such thing as sin, & that sin is nothing: Unto all these things I might speak, but the understanding Reader may by what is before written, see each of these plainly declared, and the true ground of things laid down as the spirit gave utterance, and this shall at present suffice in this matter.

Ob. But *some may object further, and say, will not reading the scriptures and conforming to the practise of the saints in the use of his ordinances, will not this make us accepted, and bring us out of the fall, and make us good christians?*

Answ. No, while death hath dominion in man, and over man, and the vaile over the heart, man doth not understand the mystery of Gods kingdome, neither understands the scripture which was spoken from the spirit of truth, or any thing of truth as it is in Christ, for none understands the things of God, but by the spirit of God, so that every man that comes to have a good understanding, must come to know the pure spirit of God in

in him to direct him, & informe him; (which ſpirit) was the original of the ſcripture; for the holy men of God ſpoke as they were moved by the holy Ghoſt; and without the Holy Ghoſt in ſome meaſure be known, and that which is infallible, the ſayings, the writings, the ſcriptures cannot be underſtood, & becauſe of the want of this, all the Earth is run into heads, & ſects, & opinions, & large treatiſes and volumes, & expoſitions have been written, & yet differing one from another, and all from the ſpirit, and in all theſe particular ſects, perſecuting one another, & envying one another, and hating one another, and would compell others to believe what they believe in what they ſay, if they had but power; and for proof of this, it is moſt evident in the ſcripture of truth, and in latter ages ſince the Apoſtles, it hath been, and it is evidently ſeen, both among the Papiſts and Proteſtants, and among all them that are called the reformed Churches; but all this is in the fall, and in the tranſgreſſion, and in the Apoſtacy, and is

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an evident token, that they are all under the power of the beast, who makes War against the Lamb; so all compellation, and they that do compell, are not worshippers of the Lamb, but of the beast which is to be destroyed and cast into the lake.

For the *Jews* under the first Covenant had the Scriptures the good and wholsome words of God, and the Prophets and read the Law and the Prophets, on the Sabbath dayes, and yet the vail was over their hearts, and and though they did perform many things commanded, yet they being erred from the spirit, did not understand of what the Scripture spoke, nor know him nor his mind, to wit, Christ of whom the Scriptures spoke, neither were they accepted of God, but reproved and rejected by Christ himself, who said they erred, not knowing the Scriptures, nor the power of God, doubtless they did know the words naturally and read them, but the spirits mind, in so speaking they knew not; and *Jude* reproves all such, and said what they knew, they knew

naturally as bruit beasts, and in that knowledg, they corrupted themselves, and therefore *Peter* well said, many things were hard to to be understood; which the unlearned wrested (they that were ignorant of the spirit of the Father, and had not learned of God, who is a spirit) they I say perverted and wrested the good and wholsom words of the Scriptures, and were no more accepted of God, then if they had never heard the words nor read them at all; and as for the *Jewes* conforming to the outward commands, when the vail was over their hearts, and their hearts uncircumcised, these things did not make them any whit more accepted then the heathen, so the Christians since Christs time, in the Apostles days and after the Apostles days, who held the form of worship, and the form of godliness, and the outward part of worship, and holds and retains it in that part which is above the seed, and denies the power, this no more makes a Christian inward, then outward circumcision, made a *Jew* inward; neither any of these things do recommend any

unto

unto God, but are covers made, & rests formed, from that part which is above the seed, & so man comes to be counselled in those things, when alas he is miserable and naked, and hath not the righteous garment on which should make man accepted of the Father, through the beloved, Gods righteousness.

How all men upon the earth, in the degeneration, and in the fall, and in the transgression, have corrupted themselves, and have been idolaters in every administration; (being gone from the power) in which man had the ability, power, and wisdom to worship God aright, and honour the living God of heaven and earth.

IN the state and condition which man was created in, when he was the image of God, and lived in the Power of God in which he was created; He in that Power (which was his life) had wisdom and understanding, and power, to worship the living God, and to glorifie his maker, the which thing I have treated on before, but being

ing gone from the power, and grew in knowledge without the power, his thoughts became vain, and his imaginations vain, and his desires earthly, and corruptable, and so the creatures were worshipped in his heart, and not the Creator (the life of the creatures) and he bowed to the creatures, and they had dominion over him, and that nature began to grow and multiply in all the earth, and that seed, which was at enmity with God, and against the seed, which is Christ, and few there were that called upon the Name of the Lord in truth & righteousnes; although some, yet few, one in a Nation, or a few in an age, nay in many ages; and men multiplied in the earth, and wickedness multiplyed also, and idolatry, and the seed of the Serpent grew great; *And God saw the wickedness of man that it was great in the earth, and that the thoughts and purposes, and imaginations of his heart were onely evil continually*, Gen. 6. 5. and the earth was filled with violence and crueltie and oppression, and the living God forgotten; and

not

not worshipped, but on the contrary they followed the imaginations of their own hearts; and bowed down to every corruptable thing, and to every creature, and did not worship the Lord God in their hearts, till the Lord was grieved at the heart, and repented that he had made man; and this was before the flood, and after the flood, when the earth was a little multiplied, iniquity grew in the earth, and the cursed seed sprang from *Hams* stock; of whom was *Nimrod* the hunter (before the Lord) the beginning of his Kingdom was *Babel*; of the which became great Idolaters, and of this seed came the Philistians who were uncircumcised, who were heathens, and the *Jebusites*, and *Gargasites*, and the *Canaanites* and *Hivites*; and their generations were great in the earth, & they were great Idolaters; and committed Idolatry with stocks and stones, and with brick, having forgotten the Lord, they began to work exploits in the earth, and to build Cities; and *Babel* having forgot the name of God, they would

have

have got a name in the earth, and builded a tower, whose top might have reached to heaven; but the Lord whom they had forgot scattered them, and this was the seed of evil doers whom God scattered and drove out of *Canaan*, who were great Idolaters and gave it to *Abraham*, who feared the Lord, and to *Jacob*, and to his seed to possesse.

And when transgression grew, he added a Law (the sence of Gods power and wisdom was so lost in man, and they so gone from his wisdom, that a Law was added after *Israel* came out of Egypt) which was outward, and written in tables of of stone, wherein was the statutes and the commands, that they should onely worship him, and that they should not make them Gods of gold and silver, neither the likeness of any thing in heaven or earth, yet nevertheless, that uncircumcised part which kept the seed in bondage, and that corruptable earthly nature that ruled in them, made gods like the heathen *Egytians*, and they made a Calf, and bowed

bowed to the molten image, and forgot God, and provoked him to anger, till many of them were consumed in his sore displeasure, and tempted him, and lusted, and eat and drank, and rose up to play; and committed whoredoms with the creatures, and abused them; and therefore the Lord sent his Prophets and rebuked them: they abused the gold and the silver, the stone and the wood, which were good creatures, but not to make gods of, nor images thereof, nor idols to draw away their minds from the Lord; but they in whom the seed was not made manifest, they worshipped dead things, and likenesses of things, which were not life it self; and so transgressed the Law, acting from that part, and living in that nature, which the Law was against (which was added because of transgression) to limit the transgressor and to slay him, and to bruise that under, till the seed came up that fulfills the Law, but the seed of the Serpent had so much rule in them whom God had often delivered out of the hands of their enemies,

to

so that many perished, *Corah*, and many Princes, and many thousands of *Israel*, who followed their own inventions and were cut off in Gods sore displeasure, being gone from that which was upright in which man was created, & followiug their imaginations, & out of that mind formed idols and images, and set them up, and answered that part in themselves which transgressed the seed, & not that which doth overthrow all idols & the ground thereof; And after they were come to the Land that God had promised them, they were commanded not to worship idols, as the *Canaanites* did (that were *Hams* stock) who was accursed, and set up cursed idols, yet, nevertheless breaking the Law which was to limit that part which had transgressed; that which was contrary to the Law, was set up in themselves, even the nature of the *Canaanites*, *Gentiles* and heathen, and then they worshipped the heathens gods, or else formed gods and idols and images of their own, and worshipped *Baal*, *Ashteroth* and *Chemosh*, and the *Sidonians* gods, & every Nations gods,

and Images where they came: and so the Lord ſent his true Prophets, who feared his name, and worſhipped him, to declare againſt them, even the houſe of Iſrael a diſtinct people, from the heathen, great profeſſors, *Ezek.* 14. 4. *They ſet up idoles in their hearts, and put a ſtumbling block of iniquity before their face, the Lord ſaid he would anſwer them according to the multitude of their idoles, they being gone into vanity, they hearkned to the Idols that ſpake vanity.* Zech. 10. 2. And baked bread and roſted fleſh with wood, and of the ſame made a God, and they tranſgreſſed at *Dan*, at *Bethel*, at *Gilgal*, yea their Idols ſtood in their hearts, and they formed ſuch without as was ſutable to their hearts, as you may read through many ages & generations before the flood & after the flood in the wilderneſſe in *Canaan*, & in the Nations where they were ſcattered.

Hab. 2. 18, 19. *What profiteth the graven Image, and the molten image and teachers of lies, woe unto him that ſaith to the wood awake, to the dumb ſtone ariſe it ſhall teach, behold it is laid over with gold and*

ſilver

ſilver, and there is no breath at all in the midſt of it, ſeek not to Bethel, *nor enter into* Gilgal, *for Gilgall ſhall goe into captivity, and Bethel ſhall come to nought.*

Furthermore, they corrupted themſelves in thoſe things which God had commanded, (which were commands in their time) & made Idols of thoſe things which were but figures or ſhadowes of good things to come, which they ſhould have waited for, as the Brazen ſerpent, temple, offering, oblations, Tythes, Prieſts, Sabbaths, new-Moons, ſolemn Feaſts, Circumciſion, Paſſeover, and all theſe things were given to be obſerved til the ſeed came (the end of all theſe things and of the Law for righteouſneſſe) but Chriſt the ſeed, the heire of all things, when he came (after many Prophets had declared of him from *Moſes* to *Samuel*, from *Samuel* till *John*) they exalted thoſe things above him, and neglected him who had life in himſelf, & would not come unto him that they might have had life, and then, their Temple, Prieſts, Sacrifice, oblations became Idols, and their practiſe Idolatry, and

ſo are in blindneſſe to this day; and ſo in the daies of Chriſt, they held up thoſe things, and were counſelled in their works and obſervances, and dayes and times, and came not to believe in him in whom all daies ends in, and ſo continued in their large obſervations all along in the Apoſtles dayes, and did as they had done in the dayes of the Prophets, ſlew the Prophets that were ſent of the Lord, and ſet dreamers, and ſuch as prophecied for hire and divined for money, and ſaid no evil ſhould touch them, and they ſaid the Law ſhould not depart from the Prieſts mouth, nor viſion ceaſe from their prophets, but believed their lies and propheſied of wine and ſtrong drink, and cryed peace to them that Gods controverſy was againſt, and ſo perſecuted the Apoſtels from City to City, and from place to place, till the the wrath of God came upon them, and *Jeruſalem* compaſſed about with armies, and not one ſtone left upon another, and for their ſakes *Sion* became a plowed corne field, their Temple burnt, their Prieſts ſlain, their ſacrifices

crifices ceased, and their oblations at an end, and they scattered among the heathen, and they and all their Idols, and their worship blasted and cursed from God, and from being a Nation to this day, and thus hath the Lord brought shame and contempt upon all through all ages, who have worshipped the works of their own hands, or that hath holden up any figure, representation, and have set it up and exalted it above the life, and with it have opposed the power, the life in which all figures, Types, and representations ends in; And thus far I have passed through generations, and also through administrations, that all who have a desire of the true knowledge of God may see, that man in the degeneration being out of the Image of God, corrupts himselfe in all things, and makes idols of all things, being from the life in which man hath power onely to fulfill the righteous will of God.

But to descend & to come nearer to our age, because all that which is called christendome, will say this in nothing

unto them, because they hold not up the heathens Images nor the Jewish Idols, nor the Jewish Types and worship, and therefore they are no Idolaters; when *John* the Prophet came and preached repentance in the wilderness of *Judea*, which was a preparer of the way, he baptized in *Jordan*, and many believed and repented, and were baptized, and Christ also was baptized, and so was he circumcised and eate the passeover, and observed what was written, because he came to fulfill all righteousnesse, and also bad his Disciples hear them that sat in *Moses* seat, for he was not yet sacrificed up, nor glorified; I say *John* baptized not in his own name, but bore witnesse unto Christ the Lamb of God who takes away the sins of the world, who came after him and was preferred before him, whom *John* said should baptize them with the holy Ghost and with fire, and many of *Johns* Disciples followed Christ the true light, that lighteth every one that cometh into the world, and *John* was not offended at them for following of Christ

but

but rejoyced; take notice of this, you baptizers who are offended with them that followes Christ the light that lighteth every one that cometh into the world, and excommunicates them like the envyous Jewes, out of your assemblies, and saith they are deluded, and are so far from *Iohns* spirit, that instead of bearing your testimony to him, who is the (light) that you would bind them up, and council your disciples not to goe after him, (the true light that lighteth every man (the Christ of God) I say to you, you are in the Idolatry, who prefer your water before the (light) but *Iohn* bore witnesse to Christ the light, and said he was preferred before him, and some Imitaters and Idolaters say the baptisme of water is the door or entrance into the Church of God, when as Christ saith he is the door, none comes into the fold but by him, and none comes to the Father but by him, and he is the way, so who sets up an other entrance unto God, or into the fould or into the Church, which is the pillar and ground of

truth, ſets up an Idol, and prefers an Idol, above the life, and ſo are in the Idolatry; But let none miſtake, that I ſay water is an Idol nay, it is a good creature of God, or that I ſay *Iohns* baptiſme with water was an idol, nay he was in the power and ſpirit of *Eliah*, and his baptiſme a figure of a good thing which was to come, which afterward was received by the diſciples, and Chriſts words made good unto them; *Iohn* indeed baptized you with water unto repentance, but ye ſhall be baptized with the Holy Ghoſt, and with fire, not many daies hence, that was Chriſts baptiſme. I am not Ignorant of the many and great conteſts in this age, that have been about theſe things, and I know many ſcriptures that ſpeaks of baptiſm all which I have ſearched narrowly with the meaſure of Gods ſpirit given unto me, into the true ground of things, & the true ſtate of each adminiſtration, and in this thing I am ſatisfied fully, that the baptiſme with water was *Iohns* baptiſme, and not Chriſts, and the baptiſme of the ſpirit

is Christs, and not *Iohns*; I have no desire to wrangle or Jangle about words, or contest about shadowes, but that all may come to know him in whom all ministrations ends in, and there will be peace and satisfaction (to wit, in Christ)

But to say some thing to the main basis, and foundation, which Priests, and Separatists builds much of their arguments upon, the last of *Mat.* and the last, Goe teach and baptize all Nations in the Name of the Father, Son, and holy Ghost; as for all the Priests about their baptising of Infants, here is no ground at all, for here is first teach and then baptize, and here's no infants neither, and so I know, what consequences hath been drawn from this by the unlearned in their imaginations, but them that hath the least measure of true light, will not take a consequence to build a foundation on, for this is contrary to their own rule, they say the scripture is the Rule, then their consequence is not the Rule, and if the scriptures be the Rule, let all people of your parishes

know

know if you can by the Scripture shew when *John* or any Disciple of his or Christs, baptized infants and taught them Principles of Religion 10. years after, but they are willingly ignorant that sees not you to be idolaters; and as to the Baptists separates, who builds upon this for their water baptisme, they are as groundles as the Priests, and all their Arguments are as invalled as the rest; for here is baptizing the Nations in the Name of the Father in the name of the Son, and of the holy Ghost, and any who are judicious or wise, and are in any measure of Gods pure wisdom, will not say that the Name of the Father is water, or the Son or holy Ghost is water; the name of God is *Jam*, and a strong tower, and the Name of the Son is *the word*, and the word is the power, but this is not water; but further they say the Disciples had received the holy Ghost, and did baptize with water after, and they were Baptized with water after they had received the holy Ghost, & they bring divers Scriptures to prove this.

I shall

I shall not deny but *Peter* Baptized with water, and *Paul* two or three families, and thanks God he baptized no more, and said he had declared the whole counsel of God, and he makes not mention in all his Epistles that baptisme was any part of his command, neither in all his counsel to the Churches any where doth he exhort either *Timothy* or *Titus* or *Apollo* or any of the brethren to Baptize with water; but as for *Peters* Baptizing with water, I know no more command he had then *Paul*; as for the commission, which *Matthew* writes of, *Mat.* 28. and 19. and that *Mark* mentions, 16. 15. there is no water, and so its the Baptisme of *John*, I grant, and Christ bearing witness to *John* that he was a Prophet and did baptize many, and therefore he or they in honour to *Johns* Ministry might baptize some, as well as *Paul* did circumcise *Titus*, and and then in 1 *Cor.* 7. 19. said it was nothing, and again in another place, neither circumcision nor uncircumcision did avail, but a new creature, and because it was a figure which

people

people did not Idolize so much then, as they did circumcision, for the weakness of the people, for a time; and the wise in heart may understand that when any representation or figure outward was set up, it was not easily denyed again, nor an easie thing to be laid down, when the thing, signified was come; for many of the *Jews* believed in Christ, and were said to be brethren, and yet they came from *Jerusalem*, and troubled the Church of *Galatia*, and would have brought them under the figure circumcision again, and the Apostle, in *Gal.* 4. asks them, now when ye know God, why turn ye again to the beggarly Elements, [Circumcision] observing dayes, moneths, times and years; I would ask the moderate a question, whether water be not an Element, and pertains only to the Elementary part in man, which is to passe away and be dissolved when the seed is raised up whose nature is not elementary, but Celestial? I shall say no more to them at this present who are contentions, who are so zealous for their

water

water upon ſo weak a ground, but take heed that while you are ſtriving about your outward water, you neglect not the waſhing of regeneration and the cleanſing of the ſpirit; many have been baptized, but which of you hath received the holy Ghoſt? there is not one among you dare own or witneſs an infallible ſpirit, but rather counts it an error that any ſhould ſpeak, or witneſs, or look to enjoy any ſuch thing in theſe dayes; well, I ſay unto you your day is a day of darkneſs and gloomineſs you live in, and thick darkneſs covers your tabernacle; for who ever have received the holy Ghoſt or ſpirit of truth in any meaſure, are led by that which is infallible and not fallible; and if you look not for this, you are no ſons notwithſtanding all your waſhing the outſide; for as many as are the Sons of God are led by the Spirit of God, and this is witneſſed praiſes to the Lord for ever; the Lord is unto his people an everlaſting light, and this is the ſum that water is owned to be a figure of the one baptiſm,

ptism, and was an Element, and pertained to that which is Elementary, but the Elements shall melt with fervent heat and be dissolved in the day of the Lord, and then the seed comes up which is heir of the promise, which is nourished with the water of life, which is not an Element nor Elementary, but is Celestial, and springs up in them that believe unto everlasting life, and comes to be born of the water and the spirit, and enters into Gods Kingdom, dominion, power, life, wisdom, excellency and Eternal glory, happy is he that believes and abides in patience unto the end.

Now since the dayes of *John*, the Kingdom of God hath been Preached, and as many as were ordained to Eternal life believed, and many in the day when Christ was manifest in the flesh believed, unto whom he declared the mind of the Father, and by him was the Father glorified, he fulfilled the Law, and did many works and miracles by the power of the Father, and herein was the Father glorified,

glorified, and them that did believe in him, their faith was strengthened; and he opened the mysteries of the Kingdom of God unto his Disciples, and bore witness and prophesied the destruction of *Jerusalem*, and of all their worship, and said, no more at *Jerusalem* nor at *Samaria*, but the time was coming when they that worshipped the Father should worship him in spirit and truth, and declared against the Pharisees righteousness, and said to his Disciples, Except their righteousness did exceed the Pharisees they could not enter the Kingdom of God, and yet the Pharisees performed all the outward things commanded, but were in the idolatry, and did not believe in the life; Now he declared of his suffering many things, & also how he would go away, and how he would come again, and would not leave them comfortless, but these things were hard to be believed then, by his Disciples, and further he told them he must be betrayed, and suffer and rise again, and when the hour was come that he was betrayed,

when

when he was with his Disciples, even the same night he was betrayed, he took bread, and broke it, and blessed it, and said, take and eat, this is my body which is broken for you, this do in remembrance of me; and after he took the cup, and after he had Supped, saying, this is the cup of the New Testament in my blood, as often as you drink it; do it in remembrance of me, *1 Cor.* 11. 23. 24. and *Matthew*, *Mark*, and *Luke* declares the same, and this was reall bread, and reall wine, which was a representation of that which was to be enjoyed in the spirit, and never intended for any further thing, but as a figure or a representation of the bread of life, and of the cup of blessing which afterward they came to be witnesses of, and as oft as they eat and drank, they did shew forth the Lords death till he came. Now this was practiced among the Disciples after he was risen from the dead and did converse with them at many times, and exhorted them and comforted them, and instructed them, and told them that they

they ſhould be witneſſes of his name unto the ends of the earth; and gave them commandment to teach all Nations and Baptize them in the Name of the Father, and of the Son, and of the holy Ghoſt, and did promiſe to be with them to the end of the world, and told how the Comforter would come, and that the Father would ſend him in his Name; even the ſpirit of truth which was with them, and ſhould be in them to be their teacher, leader and guide, and bring all things to their remembrance. Now that which he gave them as a figure, and to be a ſign unto them, of the clearer manifeſtation of himſelf, which afterward came to be fulfilled, and they witneſſes of it, who grew up in the pure inviſible being, and did ſee the myſtery, through the Revelation of the ſpirit, which did more clearly ſhow unto them the myſteries within the vail; for as I ſaid of water, it was a ſign of a good thing to come, ſo the bread and the cup was alſo a ſign of a good thing to come, as all outward figures were,

but they that did believe, and grew up in the faith, in the ſeed, Chriſt, they came to ſee the ſubſtance, in whom all figures ends in, and had communion with him, within the vail *after he was aſcended, where he was before; now the Apoſtle he ſpoke as to wiſe men, judge ye what I ſay,* 1 Cor. 10.15,16. *the cup of bleſſing, which we bleſſe, is it not the communion of the blood of Chriſt? the bread which we break, is it not the communion of the body of Chriſt and* v.17. *for we being many are one bread, & one body, for we are all partakers of that one bread; mark all they that did believe, though they were many, yet they were one bread & one body, and were all partakers of that one bread, which bread was the fleſh of Chriſt,* John 6.48. *I am the bread of life, and* Joh.6.51. *I am the living bread that came down from heaven; if any man eat of this bread he ſhall live for ever, and the bread that I will give is my fleſh, which I will give for the life of the world*: Now I ſpeak unto wiſe men, and let the wiſdom of God (in them manifeſt) judge what I ſay, for where the body of Chriſt is witneſſed, and the fleſh of Chriſt known, they know that which all

the figures ends in, the Manna that God gave to *Israel* in the wilderness, they died that did eat thereof, which was as pure a type of the hidden Manna, as lively a type as bread outward which was but a type of the of the flesh of Christ, and both they that did eats the Manna, and they that eat the bread outward and drank the cup outward are both dead, but he that eat the flesh of Christ and drinks the blood lives for ever; and he that eats the hidden Manna hath overcome death and lives for ever, and feeds upon the bread of life, feeds upon Eternal life.

Now this is a mystery to the Papists, who are idolaters, who have sprung up in the Apostacy, though they have Scriptures as it was to the *Jewes*, *John* 6.52. who strove among themselves and said, how can this man give us his flesh to eat? and so the Papists, who strives about the flesh of Christ and his blood, and yet have the Scriptures, and they say its in the bread and in the wine, after consecration, & so they worship the imagi-

nations of their own hearts, not deſerning the Lords body, and have killed thouſands, and taken away the lives of thouſands, becauſe they would not confeſſe their idol to be of God.

And the proteſtants they are ſetting up the bread and the wine, and contenting themſelves therewith, and are making an idol of it, and comes not to diſcerne the body of Chriſt, but one ſaying he hath a carnall body, and another a fleſhly body, another a myſtical body, another ſayes his body is devided from his members, and ſo ſpeaks out of thick darkneſſe, their own imaginations, and hath not communion with the body of Chriſt, neither knowes the fleſh of Chriſt, which is the bread of life, which is given for the life of the World, *Iohn* 6. 51.

And as godlineſſe began to work, and the myſtery thereof in the dayes of Chriſt and the Apoſtles, wherein the Lord diſcovered much of his wiſdom and power, & manifeſted his pure preſence, & poured out his ſpirit plentifully upon ſons and daughters, & fulfilled

that

that which *Joel* propheſied of, *Joel* 2. 28. which came to be fulfilled after Chriſts aſcention, *Acts.* 2. 17. and they received the holy Ghoſt,& ſpoke the wonderfull things of God as they were revealed by the ſpirit, which ſhed it ſelfe abroad among them that waited for it, ſo alſo the myſtery of iniquity began to work even in that time,and as the Apoſtles laid the foundation of truth,and declared the truth, Chriſt to be the foundation, even ſo the Myſtery of iniquity did work,and a beginning or a foundation of error was laid by them, who were gone out of the truth, the falſe Prophets, deceivers, Anti-chriſts who were profeſſors and preachers, but they were ſuch as were covetous and greedy of filthy lucre, and made merchandize of ſouls for diſhoneſt gaine, and denyed the power of God, Chriſt, and were enemies to the Croſſe, and gloried in the fleſh, and ſpake ſwelling words of vanity, and did all live in the luſt of the fleſh, and were proud boaſters, and denyed the Lord that bought them; for denying the power of God,

they did deny Christ, though in words they preached him, as this generation who are their off-springs doe out of strife & contention, as the Apostle writs, & they held the form of godlinesse but denyed the power, and they were they that once were convinced of the truth, and came into the forme of truth, but denyed the power of truth; but were in craft and deceit; and they subverted whole houses from the faith, and led them back into the world, into unbeliefe, in the Apostles dayes, and yet had a worship, and did worship, but not the power, not the life, and this began to worke, and wrought more cunningly, and subtilly in the latter times: And the Apostle *Paul* in many of his Epistles, *John* and *Peter* and *Jude*, declares against them, and *Paul* prophesied of them before his departure, of grievous Wolves, which should spring up, which should not spare to make havock of the flock of Christ; so the false Apostles, deceivers, Antichrists, and deceitful workers, they went out then and did what they could to lead disciples after them into the world;

inwardly

inwardly they were ravened from the ſpirit, and was gone from it into the earth, into the world, and ſerved not the Lord Jeſus Chriſt, but their own bellies, and the God of the world which is the Devil, and they went into the world, and the world received them; and then they and their diſciples turned againſt the ſaints, and they held truth in words, and the form for a while, but it was in unrighteouſneſs; and here was the beginners, and the beginning of the Apoſtats, and of the Apoſtacy; it was began in the Apoſtles dayes by them that went out of the truth, out of the light, and were ravened from the ſpirit, and erred from the faith, and were enemies to the power of God, and theſe were the beginners and the layers of the foundation, and then it grew, that root of wickedneſs faſter then the truth; for the Jewes reſiſted, and the heathen reſiſted and the Apoſtates and falſe prophets reſiſted, and they that were Apoſtatized they reſiſted, and they cauſed many to ſtumble, to erre, to make ſhip-wrack of their faith, and ſo the world went after them, the World, the Nations,

the kindreds, the tongues, & the people went after Kings, Princes and potentates of the earth, & in proceſſe of time they had over run all & killed the ſaints, the woman fled into the wilderneſſe, & the man child was caught up unto God; then all Nations who were gone from the Rock became as a ſea, reeled to & fro, unſtable, unſetled; what were they like to ſettle in the Sea? then a great beaſt aroſe with his ſeven heads and ten hornes, and the whore which had defiled the bed, and ſhe ſat upon the beaſt, and ſhe reached out her cup of fornication to the nations, and all nations was drunk with her cup, and then the beaſt made war, and the nations were drunk, and they loved the beaſt and received his marke, became cruel, and puſhed at the ſaints (and followed him) and made war with them, and the whore, ſhe drank the blood of the ſaints, and the Dragon appeared, and with his tayle drew the third part of the ſtars after him to the Earth; the falſe Prophets they are the tayle of the Dragon who were

gone

gone from the teſtimony of Jeſus, the ſpirit of prophecy, and drew after it the third part of the ſtars from the firmament of his power into the earth, *Rev.*12.4. The man child was caught up unto God, which was to rule all Nations with a rod of Iron; and the woman fled into the wilderneſſe, where God hath prepared a place for her, and then the Dragon went out and made war with the remnant of her ſeed, to wit, the womans ſeed.

And ſo out of the Sea aroſe the beaſt, out of Nations, kindreds, Tongues, and peoples, which are waters, and the Dragon gave power to the beaſt, and his ſeat, and great authority, *Rev.* 13. 2. And all the world wondred after the beaſt, *ver.* 3. and *ver.* 4. They worſhipped the Dragon which gave power to the beaſt, and the beaſt likewiſe; and now the world cryed (which wondred after the beaſt) who is able to make war with the beaſt? and *ver.*6. he opened his mouth in blaſphemy againſt God, to blaſpheme his name and Tabernacle, and them that dwell in heaven, and he made

made war with the ſaints, and did overcome them, and all that dwelt upon the Earth worſhipped him, whoſe names were not written in the Lambs book of life.

And the beaſt deceived the Nations and them that did dwell on the earth, and now kindreds, Tongues, and peoples, and Nations, and all the world which wondred after him, they who had loſt the image of God, now became the image of the beaſt, that blaſphemed God and his Tabernacle, and them that dwell in heaven, and now the Kings of the earth that had drunk the Whores cup of fornication, and the Nations, Kindreds, and Tongues, and people, who were become the beaſts image, now the image of the beaſt ſpeke, and cauſed as many as would not worſhip the beaſt and the image, ſhould be killed; take notice of that, all who are called Chriſtians, it was not Gods image, who compelled to worſhip or elſe be killed, but it was the beaſts image, and whereſoever compultion and killing is exerci-

ſed

ſed and practiſed, they worſhip the beaſt.

Chap. 13. ver. 16. *And he cauſeth all both ſmall and great, rich and poor, bond and free to receive a marke in their forehead, or in their right hand, and none might buy or ſell, but he which had the beaſts marke or his name, or the number of his name*; here was worſhip, but it was the beaſts worſhip, and Idolatrous worſhip, and the Dragons worſhip, who ſought to deſtroy the man-child, which all the Angels is to worſhip; all this worſhip is in the Apoſtacy.

So let all take notice of this compelling, cauſing, forcing, killing, and deſtroying about worſhip, all they that ſo do yet are worſhipping the beaſt on which the Whore rides, and this is that generation who ſlew the Lamb, and they are of the World, and this is the Dragons brood, who ſought to devour the man-child, and this is the Serpents ſeed, and a ſeed of falſehood who made war with the remnant of the ſeed of the woman through all ages unto this generation, and ſo all

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that which is called Christendome, is more or lesse under the beasts power, and hath his Image, even to this day; and yet some of them are professing the saints words, and imitating their actions, who were followers of the Lamb, and kept the faith; now this that *Iohn* saw as come in, did grow deceivers, anti-christs, false prophets, who were before & troubled the Churches at *Galatia Corinth*, and made havock, brought in deceit and infected many, as *Colos. Pergamus*, *Rev.* 3. *Sardis* & *Laodicea*; but now all Nations were erred and gone from their maker, their husband, and did drink of the cup of the whore, and were adulterated from the life, faith, and power, and now worshipped the beast, and the whole world went after him, there was some of his adultery, whordome and fornication in the Apostles dayes, and some had drunken then, but now Nations, kindreds, Tongues, and people drunk the cup of fornication, and now *Jesabel* who slew the prophets, and drunk the blood of the saints, she reaches out her

her cup; Kings, merchants, Noble men, great men, Nations, kinreds, Tongues, and people were made drunk, the manchild ſought to be devoured, flouds caſt out after the woman, the ſaints blood drunk, the world worſhips the Dragon, and the beaſt and his great authority, and wonders after him; now *Jeſabel* the whore, who made the nations drunk, ſhe propheſies, all the Nations made drunk with her cup of fornication, and drinks in all her falſe doctrines, and deviſed fables, now ſhe is as a Queen, now the Nations worſhips; after a beaſt ariſes, ſhe gets upon him and rides, ſhe and the beaſt becomes one, ſhe drinks the blood of the ſaints, the beaſt makes war, compells, kills, being of one mind with the whore; none to buy or ſell but they that have his mark or his name, or at leaſt ſome of the number of his name; and who were not defiled, were killed (or ſought to be killed) this is ſince the apoſtles days; ſo now we have found the whore, her beginning in the Apoſtacy, having loſt the faith and power that the Saints were in, we have found out

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the rise of the beast in the Apostacy, since the Apostles, that all the World wondred after and worshipped.

Now *Rome* we have found thy foundation, and the beginning of thy rise, and sees how thou art elevated, we have thee and all that sprang out of thy stock and root, betwixt this time and the Apostles, and we read beyond thee, though thou boast thy selfe of antiquity, and glory in thy counsels, and convocations, for thy proof we have founded thy bottome, I have thee and all the Apostates sprang from thee betwixt me and the Apostles, the anti-christs false-Prophets, deceivers, false Apostles, they began, they laid thy foundation, who went out from the Apostles, and denyed the crosse of Christ and the power of God, and the Apostle propheſied of their increase, here thy visible members began to gather, and they went out into the World, and the World received them, according to Christs saying, out of the light, out of the power, out of the faith, out of the life that the holy men of God were in, being ravened

from

from the ſpirit, whored from the life, they went out in an outward dreſſe, had a ſhew, a form of godlineſs, the Nations received the cup, the Kings of the earth, the Nobles and the mighty men, thou boaſts of, they drank of thy cup and were inflamed with adultery after thee; and then the Nations over which the whoredoms ſpread, kindreds, Dominions, tongues Nations peoples and become fornicators, all became as a ſea, rolling, toſſing, foming, raging, caſting up mire and dirt, unſtable reeling; then the Kings, the great men, thy Nobles who were Rulers over the people, being drunk with the Nations cup of fornication, they ſprang up as a great Beaſt with ſo many heads and horns, and their teeth became as Lyons, their feet as Bears, and then thou began to ride in the Nations, and to ſit as a Queen, then thou aſſociated thy drunken fornicators together then thou began to uſurp authority and then ſit as Judge over the heritage of God and of the Saints, of the Apoſtles, and of them that kept the teſtimony of *Jeſus*

then

then thou began to kill and deſtroy and ſuck the blood of the Saints, and to be drunk with it; and then thy Kings whom thou calls converts and Chriſtians having drunken thy cup, they formed Lawes and made Lawes to guard thy whoredoms and adultries and Idolatries, then they became thy executioners, and what thou ſaid was good, the Beaſt maintained, and what thou condemnedſt by thy Counſels for hereſie, they became executioners of; then came in compelling to worſhip by the Beaſt that roſe out of the Sea, and then thou cryed Hereticks and condemned the juſt, and then thou got a cover, thou wouldſt not kil, but the beaſt muſt upon whom thou rides; then if there was any that kept their virginity and the faith of our Lord Jeſus Chriſt which was in the Apoſtles dayes, then thou condemnedſt them for Hereticks; then the Beaſt compelled, and cauſed to worſhip, but if they would not bow to his image, then thy Merchants cries up, they deſpiſe Governors and Rulers, when both thy Doctrine and thy Laws

is corrupt, then the Beast must kill, then he blaphemes the God of heaven, and his Tabernacle; and then thou saith thou killest none, but the beast must (upon which thou rides) and shall have a whole Counsel to confirm it to be lawful; And now thou cals thy self the Catholike and Apostolical Church, and thy seat the Apostolical Chair, and the Rulers and leaders defenders of the faith. Nay, we finde thee contrary to the primitive Church, and thy seat and Chair is raised up since, and thy bed of whoredoms made since, and the Kings and Rulers in thy Dominions are become defenders of thy idolatries and whoredoms, and are indeed the beast that makes War with the Saints, and hath prevailed, and truth overcome; but he is risen who is able to make war with the Beast, and to take the whore, and to burn her flesh with fire, for he is able to judge her; and thy Beasts weapons and thine are carnal, but the Lambs and the Saints are spiritual, and to thy Doctrine and practice is quite another thing, patched stuffe,

some brought in from the first Priesthood, some borrowed from the *Jews*, as thy Altars, thy vestments (that thy idolatrous Merchants wear when they celebrate thy great idol the Mass) and the rest borrowed fragments from the heathen, and the rest invented in the night of darkness, and all that you have is invented trumpery, as bad as the heathen; all your Crosses, Altars, Crucifixes, your Cells your Lent, your Fasts, your Feasts, your Haircloth; your Images, Pictures, your Relickes of dead mens bones, your Tythes, your offerings, oblations, obventions, your Tapers, Beads, your holy water, your Baptizing of Infants, your Purgatory, your Praying for the dead, your visiting of old Wals, and old Tombs, and rotten Sepulchres, your Pilgrimages, your Inquisition; all this is come up since the Apostles dayes, and thy consecrated bread and wine, which thou calls the body and blood of Christ, about which idol thou (and all that have drunken the cup of fornication,) and the Beast hath slain thousands of

men

men in your blood thirsty cruelty, and all your works you call meritorious they are all dead, & will be sentenced by the Lamb (who is risen,) to be self-righteousness; and so we have found out your visible Church had no being but since the Apostacy, since the Apostles dayes, and you are erred both in Doctrine and practice, and all your Ordination of your Ministers, your Schools and Colledges is all in the will of man, all this is in the fall, in the transgression, and under the curse.

Object. *Some of the Protestants or reformed Churches (so called) may say we like this well that you declare against popery, we agree with you in that; but we have renounced the Whores cup, and have denyed all the powers of the Beast long since.*

Answ. Although many of you Priests have denyed your mother, because some Kings and Rulers, or Dukes or Magistrates have cast off the yoke, and they protect you, and give you maintenance, yet we cannot but remember you of your genea-

logy, and decent, and your doctrine and practice ſhall prove it, and make it manifeſt, and that you take part with the Beaſt; and worſhips his image, and ſhall be evidenced, more and more, even before this generation paſſe away; are not you a ſtem ſprung from the ſame root? doth not the fruits you bring forth evidence it, and practice, demonſtrate it? if you grant that *Rome* is Apoſtized from the faith which the Apoſtles were in, and their practice (you muſt not deny your fathers) who made the Biſhops, and ordained them; did not the Pope, who ordained you Miniſters or prieſts, did not the Biſhops, who ſet up your Maſs-houſe, with all the Pictures and Croſſes in and upon them, which you call your Church? who eſtabliſhed Tythes, offerings, oblations, Eaſter reckonings, Midſumer dues, did not the Pope firſt, , and them that were ſubject to his power, who invented Schools and Colledges to fit you for the Miniſtry, and qualifie you for the Miniſtry, as you ſay, is not this ſet up in, and ſince the Apoſtacy began?

your

your set wages, your baptizing of Infants, your consecrated Bels, which the Pope hollowed or his Emissaries? do not you preach up the letter for the word, & the letter; for the Gospel? & are not you calling your bread & wine a Sacrament? which word you have received from *Rome*, your Pulpets & your hour-glasses, your cushons, your black robes & long robes, false-Prophet-like, your funeral for the dead like the Popes exequies for the dead, your devouring widdowes houses, and sueing men at the Lavv, your haling them to Courts & prisons, your taking avvay mens goods by force, three-fold, ten-fold; yea, is that which you claim, and from them that you work not for; neither dare you say this was the Apostles practice, or any of the primative churches; If you say yea, all that knowes the scripture or the least of God in them to guid them, or to open their understandings, they will see you nearly related to *Rome*, and to the Apostates, and deceivers, and false Prophets of old, and that you are greatly inflamed with the Whores cup; and did not the holy

men of God ſpeak as they were moved by the holy Ghoſt and divine inſpiration, & as the ſpirit of truth revealed it ſelfe in them? and do not you all head and taile deny any ſuch thing to be now? and further concludes, that its a great errour to look for any ſuch thing? then be convinced in your ſelves, you are Apoſtates and Apoſtatized from that faith, and hope & ſpirit that was in the primative times; and now reads old authors, it may be 20. or 30. books before you can get an hours diſcourſe patched up to hold you dreaming till the glaſſe be run; & dare you be ſo impudent & confident as to ſay that you are not Apoſtates? and are you not followers of the beaſt, and have you not his mark, and bear you not his Image? do not you count that diſorder which the Apoſtles and the Churches counted order? if any thing was revealed to him that ſtands by, let the firſt hold his peace? are not you apoſtatized from this order, & cries take him away, and yet you would be called Apoſtolicall? well, theſe things being true, and obvious enough to behold

behold, to any who knows any thing of God, I need not say much more in this thing, but all wise men will come out from among you, and out of *Babylon* the Mother of Harlots, which hath made you and your root and genealogy drunk with her fornication, and this is my call to seperate from her and you, that are in the apostacy; and waite to know the word which was in the beginning, and the Gospel which was Preached to *Abraham*, which endures for ever, whose joyful sound is come forth in power and great glory, which will shake the foundation of your great City, even mystery *Babylon*, and not leave one stone upon another which shall not be thrown down; and then the holy men of God shall rejoyce, and the Saints of the most high shall sing, they that have been as sheep for the slaughter shall reign over the earth, and shall say, The Lord God omnipotent Reigns, and let us rejoyce and be glad, and he hath taken to himself great power, and is coming to gather his Lambs out of your mouths,

and to feed in a pasture you never saw, which was manifest to the Saints in light, before you apostates sprang, and shall be again, when you and all your dark muddy traditions, and inventions, are gone down into the pit, where there is no remembrance.

Object. *But it may be the pure reformed Church of Scotland, as it hath been called, and the old Episcopal and Prelatical Priests of England, who hath borrowed their images to set up here, will be ready to say we have denyed the whore and the beast, and the apostacy, and we have pure reformation, we have denyed Bishops which was made by the apostate the Pope, and now we have settled all things according to the Primitive Church.*

Answ. There never did spring up any deceit since the Apostles or before, but it called it self, by the best name; as for the Priests of *Scotland*, their doctrine and practice is made manifest, and their Reformation by their principles which I refer the Reader to, intituled the principles of the Priests of *Scotland*, their Reformation, and discipline is nearly related to the

Spaniſh Inquiſition; for their Doctrine, they ſay grace is not free, and faith is not without ſin, and the Letter is the word of God, and that they are curſed that ſay there is a light within which will lead up to God; and as one ſaid, although it meant Chriſt; and if any will not ſubmit to their words, and conform to their practice and traditions, then they call a counſel together, as their forefathers at *Trent*, and pronounces him a heretick, and within this few years baniſhed them, or elſe took their whole ſubſtance outward from them; and if any out of conſcience could not ſubmit unto their invented tradition, then if he ever came to have any converſe with them again, he muſt have a penance before he could get an indulgence from them, like the Pope; and furthermore, if any deny them becauſe they are out of the doctrine of Chriſt, and are contrary to the Scripture, then, as I ſaid, they excommunicate them, and charges all people neither to buy nor ſell, nor eat nor drink with them, nor work for them; and ſo the beaſts

power

power is exercised, compelling to come to their Mass-houses; and as for the denying the Bishops, then you have denyed your fathers that begat you, and ordained you, then, you have no Ordination; but may be you have cryed so for setling your Gospel, you have got a Commitee to ordain you, or one company to lay hands on another, but when receive ye the holy Ghost? Oh that is an error in your Church, but are you not got into the old Cathedrals (so called) and into the Steeple-houses, and the old Masse-houses, and where you had, may be 20 pounds or fourty in the year, now you have gotten a hundred, it may be two; heres reformation indeed; well, we must needs remember you of your race and stock, the apostates since the Apostle dayes, and the former practices which is found among the old Protestants and Papists is among you, and you are still drunk with the whores cup, and are crying for *Cains* weapons to guard you; well, I say you art part of the dragons tail, that draws to the earth, and to the pit, which will

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be the end of all Idolaters and Apoſtates, except they come to repent.

And as for the Independants Churches, ſo called, you are a branch of the ſame root, you have declared againſt the Biſhops and court Prelates, and ſaid they were in error, and many of you declared againſt them for pluraliſts, becauſe they had too great benefits, and declared againſt Tythes, as to be Antichriſtian, and whoſo received Tithes, denyed Chriſt come in the fleſh, who are wheeled about, and now takes them your ſelves, and creeps into the old Maſs-houſes, and hath taken that up which you condemned in others, and ſo have made your former teſtimony void, and all ſober people ſees your hypocriſie and deceit, who have gathered a company together, which you call ſelect people, or members of your Church, and you exclude the reſt who have as good right to your Ordinance as you, for they profeſſe Chriſt in words as you do; And yet you will receive their means, whom you judge not capable of your Ordinance; and your Church

will

will no more maintain you, then it would maintain them that you have denied in words, if you had not the beasts power to compel, your vineyard would starve you, your Gospel and your Preaching is one with the former, and the people is the same in nature they were before; you have got Bishops Lands, agmentations and Stypends more large then your forefathers had, for the most part, and sue men at the Law, and hales them before Judgement seats and takes away their goods whom you look upon to be in error; yet this stands as good with you as any Article of your faith, to force to compell, to sue, to hale into prison, to take away their goods, and get a Scripture for your cover, and say he that Preacheth the Gospel must live of the Gospel, and them that neither hear you, nor receives you, neither believes your Gospel; yet you conclude, its lawful to take their goods and if you cannot get them, hale the party into prison; are not you drinking still the whores cup? and do not you follow the Beast? and do not you own that Law to be just that com-

compels people to pay mony to you who denyes your Miniſtry, and are none of your ſheep? and are not your Ordinances and worſhip imitated things from the Scripture, the Saints words, and yet out of their life and practice, are not you in the Apoſtacy? have you not your profeſſion and confeſſion of faith, to make year after year as the Magiſtrate changes? doth not this evidence, that you are unſtable and are yet in the waters upon which the whore ſits, and ſcituated in *Babylon*, the Mother of Harlots, who yet makes you drunk, and that makes all the filth and vomit appear in the earth that ſtains the earth, and your idols corrupts the earth; and all ſeperates under what name ſoever, who have not denyed the ground of apoſtacy, but are in the apoſtacy, for all ſects ſince the apoſtles days have taken up ſome part and left another, ſince the life hath been loſt, and the power loſt all hath been in idolatry, and the Proteſtants who have denied the Papiſts, yet they have not denyed them in the ground of their worſhip,

but

but hath retained some, part and hath kept some part of their worship; and all Sects sprung out of the Protestants, in them all there is some part remaining, for they have not denyed the ground of the worship set up in the apostacy, the whores cup is drunk of, and the Dragon hath power which fought to destroy the man-childe, and made war with the remnant of the seed of the woman who was clothed with the Sun; you all stick yet in *Babylon*, and the best of you all, are but yet in the suburbs thereof.

For since the Apostles dayes their foundation hath been either traditions, imitations, inventions of their own, or borrowed things from the Jewes in the first covenant, or at the best, the letter hath been the ground of their faith and their foundation, which they have twined and translated this way and that, according to the wit, and reason of every particular sect and opinion, and according to the understanding of their private spirits; now all these buildings, and towers that men have builded up in

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the Apostacy, they would fasten upon the writings of the holy men of God, and so hath raised an imagination of their own, and so would have the scripture prove what they say; and the writings of the Apostles, they all cal the Gospel; & the word of faith, & the light of the Gospel, & the foundtiton & the tryer of spirits, & the touchstone and say its the foundation of their faith and Religion; and so are all in the distraction one envying another, and persecuting one another about the words of truth, spoken from the spirit of truth, which cannot be understood again but by the same spirit; and so all them that have not the spirit of truth, are in the Apostacy, And all Sects Judgements and opinions that hath risen up since the Apostacy, from the faith that was once delivered to the saints, when the woman travelled and brought the man-child, which after, because of the Dragons power, fled into the wilderness, and her child caught up unto God, all the faith and worship, that since is sprung up since the Whore hath sitten as a Queen in majesty, is all denyed, the ground

of

of their worship, Lawes, Traditions, Inventions, and all their invented practises, and formes and Images, and likenesses are denyed, and disowned, as to be the dresse and attire of the Whore which hath allured people through her inticing pretences and shewes of holinesse, when indeed all is but spiritual adultery, and this must be all turned under again, the Whores flesh burned, and her attire plucked off, and her nakednesse appear, and her shame to them that have committed fornication with her, and they shall be ashamed of themselves, and of her, and abhor themselves, and abhor her, and destroyed shall she be; and the Lambs wife shall be beautified, and come out of the secret place into open view, out of the solitary wildernesse, into the beautifull place that the Lord will bring her into, & the time, times, and halfe time is out, the thousand two hundred and threescore dayes is at an end; and he bears witnesse of it who saw her fly away upon Eagles wings into the secret place, which was prepared for her, for these dayes and

times

times appointed, and I say he that knowes the counsell, of the most High (in this matter) can account the time, times, and a halfe, and the dayes, and what shall be after the days be expired which is at an end; blessed is he that sees, believes, and understands, he shall see that which yet hath not appeared, neither can it be believed by the most, though it were declared; but yet a little while and the Earth growes ripe, and an eare will be opened in many who cannot yet hear, and for a little while in this I shall be silent, and treasure up that which the spirit hath revealed, till the time be fully accomplished which God hath determined, and then his glory shall be revealed, and all the former things which have lived since the man of sin hath been exalted, shall all dye, & an utter consumption shall be of all the changeable Lawes made since the Apostacy, and the many changeable dresses of the whore, and mites in which she hath appeared, & imaginary worships into which all have run since they were Apostatized from the faith, all this shall be di-

anulled, and come to an end, and be blasted for ever, the spirit of the Lord saith Amen.

How the woman that was cloathed with the Sun, and had the Crowne of twelve Stars upon her head, which did flie into the wilderneſſe, comes out againe after the great whore is judged, and her child that was caught up unto God, comes to appeare again.

NOw after the time, times, and halfe a time, and after the thousand two hundred and threescore days she returns after the whore is judged, and the great City *Babylon* is fallen, which hath made the Nations drunk, and brought forth children in fornication, who had drunk the blood of the Saints in the Apostacy after the Whore was judged; and the voice was heard in heaven, of much people that sang Halelujah, salvation, and glory, and honour, & power; *Who witneſſed to the righteouſneſs of Gods judgement: And a voice came out of the Throne, saying, praise*

praiſe our God all his ſervants, and ye that fear him both ſmall and great, Rev. 19. 5. *and verſe the 6. And I heard as it were the voice of many waters, and as a great multitude, and as the voice of a mighty thunder, ſaying, Halelujah, for the Lord God omnipotent reigneth*; the Whore is now judged, the mother of harlots condemned with all her inchantments, and ſorceries.

Now the Lambs wife appears, who is the mother of the man-child which was caught up unto God, ſhe that was cloathed with the Sun, with the glorious everlaſting Celeſtial light, ſhe is both the mother and the wife, he that hath an eare let him hear; now *Jeruſalem* that is from above, (ſpiritually ſo called) who was the mother of all the Saints before the apoſtacy, ſhe appears again, and comes to be the wife of the Lamb, and the city of the Saints, & the mother of them that are born from above; this ſhall be and is made manifeſt to ſome, but a numberleſſe number ſhall ſee it, and the day haſtens greatly, and ſhe is appearing again, and her ſolitary garments ſhall

be put off; and as she was beautifull (before the whore made the nations drunk) cloathed with the Sun, and had the Moon under her feet, and a Crown of twelve Stars upon her head (and though she became child-lesse, and also as a widow, and the remnant of her seed slain, and destroyed) so shall she appear again in glory and beauty as before, and shall be made ready, yea, my eye hath seen it; she is making her selfe ready as a bride for her husband, and unto her is granted, that she shall be arrayed in fine linen, clean and white, even arayed in the righteousnesse of the saints, which is not self-righteousnesse; the garments of the harlot and her lovers; but in the righteousnesse of Christ the Lamb, her husband and child also, and she shall now bring forth many more children, though her seed have been slain, yet a numberlesse number shall appear, and ten thousand thousand shall be brought forth by her, and glory in her, and reverence her, and rejoyce in her for ever, and they shall be all clad in the same robe which the husband

husband the Lamb is cloathed with all, and the same, the Lambs wife, this woman is cloathed with all, and the same shall all the children be cloathed with all, the fine linen the righteousnesse of the Lamb which was dead and slaine since the foundation of the world, but now alive and lives for evermore; and here a heavenly family appears now after the Apostacy, and this shall be seen by all that have an eye, that can see through & beyond the smoke of the pit, that have darkned the ayre while the beast and Dragon hath had power; but now hath her child appeared again, the man-child hath appeared again, and he that was in the spirit on the Lords day saw whether he was taken up to the Throne of God, *Revel.* 12. *ver.* 5. and on the same Lords day he saw him after the woman was fled, and the remnant of her seed was made War with and slain in the earth, where the Dragon had power. He that was in the spirit saw him alive again after he was caught up; So he that is in the spirit, now on the Lords day

ſees the ſame man-childe who was brought forth by by the woman who was to rule the Nations, but was caught up to the Throne of God before he came to Rule; and then the Dragon ruled the beaſts and falſe prophet, the Whore the Mother of harlots ſate as a Queen, and the woman the mother of the heir fled into an obſcure and a retired place, and was hid, times and dayes (as I ſaid before) but as ſhe appeared again in beauty, ſo the man-childe the heir he appears alſo in glory, Majeſty and power, and *John* ſaw him, *Revelations* 19.11.12, 13.14.15.16.

And I ſaw heaven opened, and behold a white horſe and he that ſate upon him, was called faithful and true, and he doth Judge and make War in rigteouſneſs his eyes was as a flame of fire, on his head were many Crowns, and he had a name written that none knew but he himſelf, and he was clothed with a veſture dipped in blood and his name is called the word of God.

And now the womans ſeed is increaſed again, after the Dragon and

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the beasts War, and now they become an Army, and follows the Lamb their leader who is anoynted with honour, glory, and Majesty and renown, strength, power, wisdom, joy and gladness above all his fellowes; yet his followers are annointed too, and the seed of the woman the inhabitants of the City of the great King, they are clothed with the same garment and Armour, and rides on in power strength and Majesty after him, and they are clothed and shall be with the garment of their Mother, and the garment of their Captain their head; and as he rode on in innocency, so they ride on after him, and the woman was in heaven, that travelled, and the childe was born there, though he was to rule the Nations of the Earth; and so who so are of this womans seed which is born in the City of the great King *Jerusalem* unto which the Hebrewes were come, *Heb* 21. before the Apostacy, and before the woman fled, so now the same

City comes to be seen again, and the children are free born of their mother the Lambs wife, who is joyned to him, and is to be so for ever in the everlasting Covenant; so they being heavenly children, redeemed from the earth, from under the Dragons power, they follow the Lamb, the word, Gods power, *Revel.* 19.14. *And the armies which were in heaven followed him, upon white horses, clothed in fine linen white and clean, and out of his mouth goes a sharp sword and with it he shall smite the Nations*; and now comes he to rule them with a rod of Iron, he was brought forth long before; but was caught up to God again, and the Dragon, beast and whore, and false prophet ruled the Nations, and killed the Saints, but now he appears again after the Apostacy, and a great host with him, and the woman also and her children are many, and they all follow the first-born; and now comes the wo to the dragon and Whore, beast and false *prophets, and unclean spirits, and on them that worship devils*, and now shall he tread *the wine-press of the wrath*

wrath of God Almighty. And he hath on his veſture and on his thigh written, King of Kings, and Lord of Lords.

And now appears an Angel ſtanding in the Sun which the woman was clothed with, and he cryed with a loud voyce, ſaying to all the fowls that flie in the midſt of heaven, come and gather to the Supper of the great day of God, and now muſt the fleſh of the Kings and Captains, and Nobles, and fleſh of mighty men who had drunk the Whores cup, now muſt drink of the wine of Gods wrath; *and the Beaſt and the Kings of the earth, and their Armies gathered together to make War againſt him that ſate on the white horſe and his Army; and the beaſt was taken, and with him the falſe prophet that wrought miracles before him, and the remnant were ſlain (that took part with the beaſt by him that ſate upon the horſe and his Army; whoſe ſword proceeded out of his mouth, and all the fowls were filled with their fleſh.)* the Whore is burnt before, the beaſt, the falſe prophet and his Army now ſlain, and their fleſh eaten by the fowls of heaven, and now

the blood comes forth to the horse bridles.

And now the Angel descends having the key of the bottomless pit from whence the old Dragon, the Serpent, the red Dragon, the Devil came; there is his beginning, there was he brought forth, and there he grew up, he that reads let him understand, out of the bottomless pit; for the Nations were never deceived till he appeared, and he appeared as I have said before, after the heaven and the earth was made, and all things therein (I say after) he was not before, he deceived *Eve* in the garden, now he is grown old, and so is truely called the old Dragon, grown into a body of deceit; well now must he be taken and bound and cast into the bottomless pit, from whence he came, that he deceive the Nations no more, *Rev.*20.1,2. and all this War is in the bringing out of the Apostacy, and in order to the Lamb and the Saints everlasting Reign in heaven and over the earth for ever.

This I have seen, and my heart rejoyceth, and my mouth shall praise the Lord;

Lord; & the woman I say is appearing, and she is cloathed with beautiful garments, and the holy child, the man-child, hath appeared, and is manifest again among the Saints, and in them; and the Lamb which hath been slain since the world began, is alive, & behold he lives for evermore; and now many are his followers, and an innumerable company shall ride on after him who is King of Kings; and now is God fulfilling that which *Iohn* saw in the Lords day, which should come to pass, the work is begun, he hath appeared, out of whose mouth proceeds the two edged sword which shall hew downe all the Dragons army, the beast and his followers, and though the cry be yet among many, who shall make war with the beast? and who shall speak against his prophets? yet a little while and fear shall come, & their vaunts and boasts shall be turned into doubting, and dreadfull fear on every side, for *Jacob* shall be as a flame, and *Esau* and all his race shall be as Stubble, he that reads, let him understand the wisdome of God in a mystery, and the worke of

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the Lord which shall shortly come to to passe.

The manifestation of Gods glory shall be as great after the Apostacy, as ever it was in any age, before the rise of antichrist, and the ministrations (into which them that follow the Lamb shall be brought) shall be as spiritual, holy, Celestial, and divine as ever was before; For the end of all our outward visible appearances shall come, which the whore hath decked her selfe with, and life it shall be known, in the body and God injoyed, and worshiped, glorified, and honoured in that which shall never alter, but abides for ever; and this shall be & is the last ministration that ever shall appear among the Sons of men.

We who are come out of the Apostacy, knowes what was before, & sees what shal be after, the everlasting Gosple of the Son of God shall be preached again to them that dwell on the Earth, the same that was preached to *Abraham* before either old or new Testament was written; the latter, all sects since the apostacy call the gospel, and so greatly manifest their ignoance, for that were to make two Gospels

pels to call the ſcriptures the Goſpel, or that which is written, and they who ſo erre in their judgements, are yet among the ſmoke of the pit, & are yet under antichriſts reigne, & are ignorant of him who is the ſaving health of the Nations; And the living, infalible, true, laſting, and everlaſting ſpirit of the Father ſhall be poured out again, and many now witneſſe it, and a numberleſſe number ſhall witneſſe it, and the time haſtens; And the Lamb ſhall ſtand upon mount Sion, and many who are redeemed from the earth and from among men which ſhall be the firſt fruits unto God, and to the Lamb, and they ſhall ſit with him, and ſhall reigne with him, and have power over ſin, temptation, and the Devil, Hell and the Lake, and this is to come to paſſe, and is coming to paſſe, and haſtens greatly; and the voice out of heaven ſhall be heard as the voice of many waters, and the voice of harpers harping with their harps, and the new ſong ſhall be ſung, the pure ſong of the Lamb ſhal be ſung by all who are redeemed from the earth in every Nation, kindred, Tongue and people,

who

who have heard, believed and received the joyful sound, of the everlasting Gospel again, and now they shall fear God, and glorifie him, and honour him, even they who have feared the Beast, and glorified him in the Apostacy, they shall deny his power, and own the Lambs power, and worship him that sits upon the throne of righteousnesse, who lives for ever and ever, and is eternal Life it selfe; the worship shall be now in spirit and truth, where the Dragon cannot come, neither the beast, Harlot, false prophet, nor antichrist, nor none of his followers can come, and here in the ministration shal be more glorious, after the Apostacy then it was before; the worship stood before in many outward visible things, and representations, and outward performances, and ordinances, & I manifestly say, the dragon, beast, whore, and false prophets and Apostates took up these things, and Nations and kindreds, and Tongues, and people who drunk of the whores cup, & allthat were gone from their maker their husband, they have been and are acting

acting and performing, imitating like *Jannes* and *Jambres*; but since the daies of the Apostles, they corrupted these things, and hath made Idols of them, and painted themselves with them, and have got the sheeps cloathing; therefore now will the Lord appear and manifest his power, life and glory in away more invisible and pure, than before, and more divine, celestial and glorious, where never an hypocrite shal tread in the path; & so the restoration is a mystery that shall be after the Apostacy, the glory is not to appear in externall things, for there the mother of harlots hath hid her selfe long, which hath made all Nations drunk; but the cloathing of the Lambs wife and of the bride shall be another thing then the attire of the harlot, for the spouse of the Lamb shall be arrayed, in the same attire, that the Lamb is cloathed withall, and with the same vestment, and the Tabernacle of God is to be with men, and he shall dwell in them, even the Lord that spirit, and shall walke in them, and they shall be his people, and God him-

himselfe shall be with them and in them, and sorrow shall be done away, and teares wiped away, and that done away which was the cause of sorrow; *Rev.* 21. 3. and 4. and there shall be no more death, nor crying, nor any more pain, for the former things are passed away, to wit, death which entred in by sin, it shall be destroyed, and the earth out of which the second beast arose, and the sea out of which the first beast did arise & upon which the whore sate, and Hell, and the lake which was prepared, and raised up, when man was degenerated from the Lord, they shall be destroyed, and he also which hath the power of death which is the Devil, he shall be destroyed and his works, (the cause of scorne) and then they shall see the Lord face to face, even them that have but seen him darkly, as in a glasse, or as in a cloud, they shall see his pure living countenance, which giveth life, and death, and Hell shall be cast into the Lake of fire, and whosoever is not found written in the Lambs book of life must be cast into the fire.

Then

Then the new heaven and earth ſhall be ſeen, and the heavenly City, which ſhall come down from God out of heaven; which no mortal eye ſhall behold, neither ſhalbe able to behold, which hath twelve foundations, and twelve gates, and the glory of God ſhall be upon her, and her light ſhall be as a ſtone moſt precious, and as clear as criſtall, yea all things viſible are too ſhort and not to be compared to it; for in it their need neither Sun nor Moon to ſhine in it, for the glory of the Lord ſhall lighten it, and the Lamb is the light thereof, and all who ſhall be partakers of this glorious Miniſtration, ſhall walk in the light of the Lamb; there ſhall be no night, nor the leaſt appearance of a cloud or darkneſs, but tranſparent brightneſs, and glory which ſhall be permanent, durable and everlaſting; for the Lord God and the Lamb is the Temple of the City, in which the Saints ſhall worſhip him that ſits upon the throne for evermore, and ſhall give unto him glory, and honour, and dominion, and eternal praiſe for evermore, who alone is worthy, who lives for ever in eternal

glory, and everlasting light and brightness for evermore.

And his face shall be seen in whom all figures representations, & shadows ends in, and the pure river of water of life which is as clear as Christal, which proceeds out of the Throne of God and of the Lamb; and all who have kept the word of his patience shall drink thereof, and be nourished up in immortality and life everlasting for ever. And the tree of life that stands in the Paradice of God, them that have overcome shall eat thereof and live for ever; and the Nations, Kindreds, Tongues, people and Regions, who have heard, believed and received the everlasting Gospel shall know his saving health; and the Throne of God and the Lamb shall be seen, and his servants shall serve him who is their Lord and King, who lives for ever, and they shall see his face, and his name shall be in their foreheads, and the Lord God shall give them light and shall be unto them an everlasting light, and they shall reign with him for ever and ever, over the whore,

Beast,

Beast, false prophet, Antichrists, deceivers, seducers, the pit, death, hell & the grave; & shall triumph in his strength over all the powers of darkness, and sing praises to him that abides for ever; these things are true and faithful, and shall be fulfilled, and the time is at hand, blessed are they that waite and watch, that they may discern the signs of the times, and the coming of the bride-groom, that they may enter into the chamber of rest, and into the Palace of eternal life, into the City of the great King, to sit with him, and eat with him, and rejoyce with him in the glory Eternal, which was before the world began, & shall be when it shall be no more, the end hastens; he is blessed that is come and coming to the end of it; for that which is immutable and Eternally glorious shall appear, the Lord hasten it, saith my spirit. Amen.

The day of the Lord and how it is seen.

THE Lord God of the whole earth, who lives for ever, even the God of *Abraham*, the God of *Isaac* and *Jacob*, whose Throne is established

in righteousnes for ever; who rideth upon the heavens, and shines forth in his eternal excellency, from the firmament of his power; he is manifesting himself in his power, as in the dayes of old, and revealing his righteousnes as in the years past, and pouring forth his spirit upon his sons and daughters, according to his promise, and they that believe, comes to be made partakers of the *blessing of the everlasting Hills*, even the Lord, who appeared at *Sinai*, unto *Moses* his servant in the bush, who rose up from mount *Seir*, and shined forth in his brightnes from mount *Paran*, and came with *ten thousands of his Saints*, even he, from whose right hand went *a fiery Law*, so that the people could not behold his glory; the same is he who hath now appeared in this the day of his power, and is appearing, whose glory shall dazle the eyes of the world, whose brightnes shall make dim all the worlds glory, and stain its wisdom, and shut it up in utter darknes, that it shall not appear to have any existance or being, and the shadow

shadow of death shall flie away, and all the haughty and lofty Princes of this world shall be horribly afraid; the beasts shall go into their dens when the day appears, and the Lambs of the everlasting fold shall come forth and be fed in the fat valleys, where the springs of life compasseth about all the banks, and rejoyce in their shepherd, and shall say, *The Lord is my shepherd*; which many at this time doth admire and say, *What hath the Lord wrought?* who have seen his wonders in the dayes of old, and have seen his noble acts, which the fathers have told of, who are fallen asleep, and are at rest in the Lord: and now many is God bringing to see their witness to be true, and to have the same fulfilled in themselves; honour and praise unto him for ever, who is the stay and strength of all his people for ever. And the day of the Lord is broken, and the light hath appeared that manifesteth all things which are reproveable; and the day-star is risen in the hearts of many, and they are come to see that fulfilled in their hearts,

which *Peter* exhorted them to wait for, and to *take heed unto the ſure word of propheſie, until the day appeared, and did dawn in their hearts*; which day when it appears, and to whom it appears, diſcovereth all things and maketh all things manifeſt, as it is declared by the Spirit of truth, in the Scripture of truth; and every mans work ſhall be tryed of what ſort it is, and of what nature it is; and this day hath appeared to many, praiſes to the Lord, who have waited for it, and now they ſee every thing in its ground and riſe, and every tree and fruit is ſeen according to its kind, whether good or bad, and every mans work is obvious to every one who are in the day, and upon whom the morning of righteouſneſs hath appeared, and the Sun of righteouſneſs hath ſhined upon, whereby that is ſeen in every one (by the light which is truly called day, by the Lord who cauſeth it to *ſpring from on high*) which is reproveable and condemnable, and alſo whatever is juſtifiable and unreproveable, is ſeen by the day of the Lord appearing in the heart.

The

The day of the Lord, what it is, and to whom it hath appeared, diſcovered, and how it is ſeen.

GOd is a ſpirit, his day is ſpiritual, and is ſeen with a ſpiritual eye, its pure light, pure brightneſs, the pure ſhining forth of the Lord in his glorious excellency, the pure ſhining forth of eternity, life putting forth it ſelf in its brightneſs, holineſs ſhedding it ſelf abroad in its glory, purity ſpreading it ſelf in its immeaſurable excellency, and can only be ſeen as it is in it ſelf, by the children of the light that are born of it: there is a natural day there is a ſpiritual day; the natural day receives its brightneſs from the Sun, the ſpiritual day receives it brightneſs from the Son of righteouſneſs, by whom its brought forth, without whom nothing was made, or is made, or brought forth, but by him who is the fountain of life; and as the natual day receives its clearneſs from the natural Sun,

and is discerned by the natural eye of a natural man; and all things natural are seen and discovered by and in the natural day, and are perspicuous and obvious to him that hath his natural sight; even so, from the Son of righteousnes, the Lord of glory, light and purity; the day of God receives its brightnes, and is issued out from him by the rayes of his brightnes, and is discerned and seen only by the spitual eye of the spiritual man, who is the image of the father brought forth in life, and in his own nature and quality; (that is to say) from God the Father of life, by Christ Jesus the life of men, the light of the world; and this is the birth which is born from above, wch is of the nature of the Father, and the Son, & of the day; & he only comes to behold this day, and discerns all things of the Fathers Kingdom by it, and likewise discerns all the hidden things of dishonesty, and the works of darknes which are brought forth by the Prince of darknes, who is shut up in eternal and utter darknes, which is his dwelling place for ever, which

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is his residence, and shall be the residence of all the workers of iniquity that bear his image for ever.

Ob. But some may be ready to say, It is not yet appeared, and all things are not yet made manifest, and that day is not yet come, neither hath appeared in this age to any.

Ans. What if a man that is naturally blind say, that there is no light in the day, nor in the Sun, because he sees none; is therefore there no light in the day, nor in the Sun? And what if all things be alike unto him, day and night, so that he can distinguish nothing, doth this therefore make void their seeing, who do see with the natural eyes, both the Sun and the day, and hinder them from distinguishing or discerning? And what if they who are spiritually blind, and are children of the night, say they see nothing, nor beholds nothing of the day of the Lord, or of the discovery of the things of God, or of his glorious appearence, which many witnesse; doth this therefore make their sight void, or the discovery of things void to them

them who have ſeen into the things that be of Gods kingdome? the unbeliefe of ſome, doth not make the faith of them that do believe void, God forbid.

What the day of the Lord is, and what it will be to the wicked, declared.

AS I have ſaid, though the day of the Lord be pure light and brightneſſe in it ſelfe, and mixeth not with the night, which is of a contrary nature, becauſe the Lord in the beginning ſeparated them, & ſet a decree which will laſt unto all perpetuity, and that which limited the bounds and circumference thereof now is the ſame: I ſay, though the day of the Lord be pure, and keeps its purity, and property, and nature, and is ſtill one and the ſame in it ſelfe; (for nothing can alter its purity) yet it is a day of blackneſſe and gloomyneſſe, and a notable terrible day unto the wicked, who hates its appearance, and hates the light, children of falſehood and

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of deceit, whose deeds be evil, it makes them and their deeds manifest; there it is unto them, as it is written in a certain place, *The eyes lids of the morning are unto them as the shadow of death*; the appearance of the Lord affrightes them, and they would run from it as a theef that diggeth through a wall, and breaketh open a house in the night when deep sleep is upon men; but when the day appeares, that discovers his actions, he is affraid, because he will then, (if he staies there) be seen; and all that live wantonly upon earth, whose hearts are set to seek after wickednesse as for hid treasure; the day of the Lord will steal upon such as a theef, and will come as upon a theef, & they being children of the night, and bringing forth the fruits of darknesse contrary to the light, they will have their portion in *utter darknesse*, and eternal vengeance will compasse them as a wall, and fury as a fire that devoureth all the fewel, so shall the ungodly perish, and have their portions with hypocrites.

Think on this all you railers, and revilers

revilers of the light, and of the appearance of God, and repent; For as the *wild asse that snuffes up the wind, and they that seeks will not weary themselves with her, yet the time cometh when she may be found and taken*; Even so all the ungodly, though they may run as a wild Asse, and traverse their way as a *Dromedary*; yet the moneth cometh, and the day cometh they will be overtaken in the midst of security, and they shall not escape: And though the children of this world, and teachers of this world, and professors of this world, who professe the Scriptures, have prayed for the day of the Lord; yet when it comes, it will be as hot burning fire, as devouring fire, and they will fall as stubble, and as burnt mountaines before it, and will not be able to abide; for as I said, whatsoever is reproveable, is manifested by the day, the light, which is eternal, in which God appears, and it shall appear even to the wicked, to the ungodly, they shall be made manifest; that which is manifest, is not hid, but seen, and brought to light, and beholden

den: So all you hirelings, who preach for hire, and you people that love to have it so, you shall not be hid; all gainsayers of the truth, you shall be found out, all shall be convinced of their ungodly deeds and hard speeches, and that which makes your deeds manifest will be the day, and that will convince you; for even the wicked shall see his appearance, although to condemnation, shame, & contempt, *They shall see him whom they have pierced*: And know further, even in the wicked, God hath a witnesse, which is pure, which checketh often, though they heed it not, because the God of the world hath blinded their eyes; yet when Christ the life shall appear, he wil make that see in the wicked which they have put out, and the God of the world hath blinded; yet he by his power will open even the eyes of the wicked, and they shall see him and his coming in dread; and his pure appearance, which shal make them horribly afraid, & his day and appearance will be to their sorrow: Although they would not see, yet they shall be made to see, and to hear that which

which they would not hear, when God ſounds his Trumpet, to give warning to all, that the dead both ſmall and great may ariſe, *ſome unto everlaſting Life, and ſome unto ſhame and everlaſting contempt.* All that hath hated his appearance ſhall ſee, though they would not; Put not this far away, all deceitful workers, drunkards, Liars, ſwearers, whores, and whore-mongers Adulterers, Idolaters, who worſhip your own Imaginations; and all railers, mockers, and proud, wanton diſdainful people that live in wantonneſſe and pleaſure, time-ſervers, flatterers, men-pleaſers, curſed ſpeakers, vain talkers, fooliſh jeſters, fierce diſpiſers of thoſe that are good, who are come out of the pollution that you wallow in; his appearance will be to their joy, but to your ſhame and eternal miſery, except you ſpeedily repent.

What the day of the Lord is to the righteous, and how he appeares to them, and whether any are to looke for it while in the body, resolved.

THe appearance of God which is eternal Life, in his day, in his immeasurable Light, a great joy and rejoycing to the righteous; for there they come to behold him who is unto his people an everlasting light; and in his light they come to see light; and in his day he reveals the secret mysteries of his kingdome in them, who sees his day appeare in their hearts, which maketh all things manifest, even the secrets of the Lord, and his hidden treasure, and his durable riches which never cankers nor rusts, but is fresh, and keeps its pure image and impression, and is still the same; by which all the righteous who have waited for Gods appearance, comes to see him and his riches, as it is written, *This is he we have waited for, let us rejoyce and be exceeding glad*; why? What

What, is he come you waited for? yea, come, *and his reward is with him*; and they that see him come, find contentment in him, and in his reward; and what is his reward? joy, gladness, peace of conscience, assurance of Gods Love sealed in their hearts by the pure Spirit of the Lord, the streams of life flowing forth continually from the great deep, which refreshes and keeps cool in the greatest extremity and heat of temptation; and this is enjoyed by them that have waited, and doe waite for it even in the body, they bear witnesse of him and of his coming; the disciples, what was their witnesse? *The Son of God is come, and hath given us an understanding*: Of what? of God, of his day, of his appearance, of his power, of his wisdome, of his Kingdome, of hope, of faith, of assurance, of peace, of joy, of comfort and consolation: what in this Life? yea, a cloud of witnesses I might bring in former ages, and a cloud of witnesses I might bring in this age, blessed be the Lord; But my witnesse is nearer me, that

that giveth me assurance, and is surer to me then all their witnesses, although they be all true; *Abraham* the Father of the faithful, and of the righteous, who believed God, and was accepted, he *saw Christs day, and was glad.* Say, literal professors, that's by faith; yea, what else? He and all that ever saw Christ and his day, or the Father, they saw him by faith; *By faith they saw him who was invisible.* Isa. 12. 2. *Behold God is my salvation, he also is become my salvation*; what, dost thou enjoy it already? yea, he is become: And *Simon* who waited for the consolation of *Israel*, Luke 2. 30 *Now let thy servant depart in peace, for mine eyes have seen thy salvation.* And this he said, who knew Gods comfort and consolation; as our sufferings for Christ doth abound, even our consolation in Christ doth much more abound; and they were made partakers of his Divine nature, and sat together *in heavenly places in Christ Jesus.* For heaven is his throne, and they that are in him, and injoyeth him who is the power of God, and the wisdome

of God knowes peace, and reſt, and ſalvation, both from guilt and act of ſin; And the Apoſtle wrote to the *Hebrews*, *After he had purged away our ſins* (ſpeaking of the atonement) *the everlaſting high Prieſt, he ſate down on the right hand on the Majeſty on high.* He ſaw beyond ſin even him who had purged away ſin; and this comes to be made manifeſt unto them, and in them that believe, by the Spirit of Jeſus, who is Chriſt the Lord, the arm that brings ſalvation; and is the Author of eternal ſalvation unto all them that believe, who begins it in his day, and perfecteth it in his day; for he works in the day, as he himſelf ſaid, *Hitherto my father worketh, and I work; but the night cometh when none can work.* So that he deſtroys the work of the Devil, which is his work in man; which they that are come to his day feels and ſees the handy-work of God in themſelves, *and his own works praiſe him*, for they onely can; and they that are not come to the day knows not Gods work in themſelves; and they

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who have not yet heeded that in themselves which manifesteth all things reproveable, neither that which doth reprove, they are not come to know the appearance, or the glimmering of light, or of the day yet in themselves, which the Saints witness in them, even all they that are sanctified.

Where the day of the Lord doth appear, and how it cometh, and how it is to be looked for, declared.

THey that gaze abroad, whose eyes are abroad, cannot see his appearance, nor his day which appears. He that knoweth not wherein it consists, knows not how to look for it, no more then the *Jews* who were Scripture Professors, and learned men, knew wherein the kingdom of God did consist; Even no more do the literal professors, whose faith is founded on the Letter, and upon that which is visible, know what I say, First, all must know wherein it doth consist. It is eternal brightnes, shed abroad through all things, which pierceth through, and searcheth the secretest place, even

that which is invisible, and maketh manifest all things; and the nature of every thing, by the day of the Lord comes to be seen, and it appears in the heart; they were to wait for the day to dawn, and to break forth in their hearts, and to wait for its appearance there; and thats it which is to be waited for and upon; that which maketh evil manifest, and brings it to light, and declares against that which is contrary to its nature, and so the day cometh to dawn. Christ the covenant of light, Gods gift, who is sent and annointed of God to Preach, and to *proclaim the acceptable year of the Lord, & also the day of vengeance* he proclaims in the heart; for he comes not to bring peace on earth, but a sword, and his sword is the sword of the Spirit, it's that which *divides and discerns the intent of the heart*; and his day discovers the desperate wickedness of the heart. And where he finds no faith in the heart, he kindles a fire in the earthly heart, and executeth his vengeance: And his day unto such is a day of great perplexity, their

spirits

ſpirits comes to be wounded, the heart comes to be made faint, and ſorrow comes to fill their hearts, and trouble to be felt; and in this ſtate are all in, who are unconverted; he findes no faith, no hope in the heart, therefore he comes and takes away peace. Many hath talked of the day of the Lord, but when it comes to draw neer them, they *will not abide it.* Whatſoever makes manifeſt is light; Now the day makes all things in every one manifeſt; and when deceit is ſeen, and wickedneſs brought to light, then they that have done evil cannot abide, but would run to any thing, rather then abide the day, or to ſee the Lord of life appear in his day to execute vengeance upon his enemies, and to deſtroy his adverſaries, and to kindle an unquenchable fire to conſume all his enemies: And who hath not ſeen this yet in themſelves, never hath ſeen the day of ſalvation, nor of gladneſs; and this made the Prophet cry out, *Who may abide the day of his coming?* And many have been eye-witneſſes of the dreadful day of the Lord which

hath appeared, wherein all peace hath been hid from their eyes; and all that ever came to see the day of joy and gladness, first did know the terrour and terrible day of the Lord in themselves: Therefore said the Apostle, *We knowing the terrour of the Lord, do perswade men.* Now it cometh not with outward observation; lo here, or there: So the Pharisees looked the Kingdom should come, when Christ told them it was *within them.* So say I, if ever any do behold the bright shining forth of eternal life, they must wait in that which is pure of God, through which he will manifest his day, and his power in his day in them; & as thou keepest in thy minde to that which manifests unto thee evil, and shewes thee good, thou wilt see how it appears. *Even as the light shineth from the East unto the West, so is the coming of the day of the Lord.* And the eye which is spiritual sees it, and the power and the glory of the Lord comes to be seen in the day which is pure and spiritual in the heart; and the eye which is pure, doth behold

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when it comes, where it comes, and how it comes, and it's *hid from Vulterous eyes, and from their eyes which are full of adultery, and cannot ceaſe from ſin.* Now the day of the Lord cometh not where the carnal mind may imagine, nor when; Man will neither (according to the carnal deſire of the carnal heart, neither according to the evil eye that looks out) can ſee it; but it is ſeen in Gods own light, and by the meaſure of Gods holy ſpirit. And the day of the Lord is a myſtery, the ſpirit of the Lord is the onely diſcoverer of it, *None knows the things of God, but by the Spirit of God*; and the day of the Lord and his bright ſhining forth in the heart of man, is one of the glorious things of God, which onely the Spirit of God doth give the knowledge of to man, and in man, and not the letter, nor the Scriptures; for the *Jews* had the letter, and *they had neither heard Gods voice at any time, neither ever did ſee his ſhape*, neither did they ſee the day of the Lord, nor the power; neither in a word, did ſee or perceive God or any of the myſteries

of Gods Kingdom at all, but dreamed, imagined, thought and conceived of things in their minds, their fooliſh hearts being darkned; for the further a man drawes from the Light, his heart comes to be more dark, and their underſtandings cloſed up, and ſhut up that they cannot behold the Lord, neither his glory, which is revealed only by Gods holy ſpirit, which ſpirit is near man, though he ſees it not.

What the ſpirit of the Lord is, and how it comes to be received, which diſcovers the things of God.

THe ſpirit of the Lord is pure, holy, equal, purity it ſelfe, holineſſe it ſelfe, equity it ſelfe, and is one with the Father and the Son, *The Father, the word and the Spirit are one,* its Life, its pure power, pure ſtrength, purity it ſelf, which mixeth not, neither joyneth to any thing but what is of its own nature; its an immeaſurable pure ſubſtance, its Life iſſued forth, an active living power, and is everlaſting; alters not, changes not, keeps its holineſſe

holineſſe, its purity for ever; it is unſearchable, unfathomable, undeclarable; words are all too ſhort, too narrow to declare its excellency and glory, but onely as it makes it ſelfe out to them that believe, and opens it ſelf, and ſheds it ſelf abroad in them that wait upon it; it is revealed in its own purity, manifeſt in its own power, and received in its own Light, felt in its own vertue, the living Father of Life himſelfe is manifeſted by it, and appeares in his power, majeſty and excellency through it, to man and to the ſons of men, to the righteous and unrighteous, to godly and ungodly, to the upright, and to the deceitful, to the children of darkneſſe and to the children of Light; that which ſearcheth the heart of man, and ſees through all things, and maketh manifeſt all things, *even the hidden things of God*, and the ſecret works of darkneſſe, and reproveth for all evil, all iniquity; that is the pure act of the ſpirit, which convinceth every man, and as the creature comes to join to it, it ariſes and ſhines forth more clearly, and

maketh

maketh it ſelf known in its power and operation, its power comes to be felt, it checks and reproveth, judgeth and condemneth all actions which is done and paſt, and brings them to the creatures remembrance; and as it is waited upon and hearkned unto, it ſheds its ſelfe abroad in its own pure brightneſſe, and bringeth all things to Light, even all the deeds of darkneſſe, and maketh manifeſt the intents of the mind, and manifeſteth all things reproveable: Now as there is a waiting upon the pure appearance of it, and the minde be ſtill quiet, and calm, the creature comes to feel and ſenſibly to know his own condition, and ſees his minde is alive to other things and other lovers, and not to God, and ſo he ſees himſelfe dead to the things of Gods kingdome, and in the loſſe, and in the fall, and in the tranſgreſſion; now this which ſhewes the vain motions and the vain thoughts, and checketh them, is an operation of the ſpirit; and purity comes to be felt working in the heart, and as it is loved & obeyed, it leadeth & converteth the heart

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to the Lord, and draweth towards it ſelf, out of unholineſſe, and from under the dark power, and brings that under, and ſo it ariſes in its ſtrength as it is believed in and waited upon, and judges and condemns for all evil, for it is the diſcoverer of the mind of the Lord to the ſons of men; or the Father by it makes known his mind to, and in the creature, and doth diſcover the things that be eternal in their true property and nature (which onely they that have the ſpirit, and have received it, and are brought out of the ſenſuality comes to diſcerne him who is inviſible, and the things that belongs to everlaſting happineſſe, which is not ſeen by a natural eye, neither received by the ſpirit of the world, who never received the things of God, neither the teſtimony of them, who were in the Life. Now all that comes to receive it (that is to ſay the ſpirit of truth) muſt wait in that which is pure, unto which it joines; it joines not to the corrupt man, neither to the ſenſual heart, neither to the vile affections, neither to them whoſe eyes are

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full of adultery, which cannot cease from sin; neither to the seed of fallehood, neither to the corruptible birth, neither unto that which is born of the flesh, nor unto the will of the creature; yet notwithstanding, though it join not to these, yet it is near man, even the natural man; its manifestation or the shining forth of its brightnesse maketh all these things manifest before mentioned to be evil; and thus far the spirit of God hath appeared to the world and all mankind, to convince the world of sin, yet still it remaines in its own purity; and while the heart of any man is taken up with that, and joined unto that which the light reproves, (that is to say) the worker of iniquity; that man hath not received the spirit, neither is made possessor of it, nor injoyes it, but it stands off man, and from man at a distance, shewing the worker of iniquity and the works of darknesse, and manifesting to the creature in its light, and letting him see to whom he is joyned; for so far as a man denies himselfe in acting or joyning to that

which

which the manifestation of Gods spirit (shining forth in its own purity) in him reproveth; so he comes nearer, and comes to join in some measure to the spirit of holines, or the holy spirit, and to receive it, and so feel the power of God in some small measure, though but weakly working in him, to the purging out those things which the spirit lets him see is evil, which hath been reproved in him, and so in some measure feels in himself what to wait upon, and where to wait, and in what, even in that which gives every one a feeling of their own condition within, and opens their understandings.

How the spirit of truth worketh and operateth in them who are convinced, and yet hath not obeyed it, shewed.

THough God who is a spirit hath appeared by his manifestation unto all, yet all have not received it; he that hates the light hath not received it, *The eye-lids of the morning are unto him as the shadow of death*; that which manifesteth and bringeth to light all evil, the evil doer likes it not,

not, heeds it not, receives it not, but ſtill is without God in the world, that lies in wickedneſs, and without the ſpirit, in death, and dead in treſpaſſes and ſins a ſepulchre in which the juſt lies ſlain; in this ſtate God is not remembred, there is no remembrance in the grave, nor no thanks in the pit, yet night ſhines in darkneſs, and a man unconverted, yet convinced, in that darkneſs, and that which convinceth him is the light; ſo light ſhines in darkneſs, in man, in the greateſt darkneſs; and this may convince all vain diſputers, who ſay every one is not inlightened, neither that the ſpirit of God hath appeared to all; good men have it, bad men its near them; they that bring forth the fruits of darkneſs, and bring forth the deeds of darkneſs, they are lighted, yea, they that are in darkneſs, and are darkneſs, the light ſhines in them, the Spirit of God ſhines there in darkneſs, manifeſteth their darkneſs, here man is darkneſs; the *Epheſians* were darkneſs, in the unconverted eſtate,

yea

yet had light shining in them, *Eph.*5.8. the spirits manifestation they had, but were not led by it; once they were without God in the world, but after were turned unto it, it shewed them their darkness, and it leading their minds, they came to be made light in the Lord, who is that spirit, whose manifestation hath appeared to all, so all are without excuse, *for he hath not left himself without witness*; and they that have not Gods witness to be theirs, (that is to say) to possess it, they have no faith nor assurance in God at all, but that which should bring assurance of salvation unto them; it assures their condemnation, and also reveals sorrow. Now as every one is turned to the measure of Gods holy spirit, and keeps his mind into it, he comes to feel and to see its reproof, and so as the mind is kept still into it, it arises in its purity, and shines forth in the heart in more brightness, still checking man for disobedience, still judging, and as it is listened unto, it appears in strength, and layes every mans heart open, and

lets

lets him see how full of unrighteousnes he is, how full of imaginations he is, how his heart is full of vain & idle thoughts, and how lust aboundeth in the heart; this makes his trouble to increase and his sorrow to multiply, and this is alwayes present; none can run from it, but it follows him, and shall pursue every one to the pit who obey it not, and kindle his torment; and whatsoever the mind may run into, to take pleasure for a moment, and the heart be exercised in, yet this measure of Gods Spirit is alwayes present to condemn it, and judge a man for it; so the strokes of the Almighty is still heavy upon his back, being still in the disobedience of the spirit; it never bears witness unto any man in that state, but God through it still sounds the alarum of War, and terror in his heart; so that fear compasseth him about on every side, and though for a moment, the cry may not be heard, and through disobedience it may seem as dead as unto him, yet if ever the mind be but still, and a man sober and calm, and ever mind what he

he is doing, it appears again; and though a man may take up something, and perform something which is called religious, and pray in words, and read, and talk of the Scriptures, and may take up some carnal outward Ordinance, and there content himself for a time, yet still the witness of Gods holy Spirit, for that, shews him his hypocrisie, and that he seeks a cover to shelter himself under, that he may live in disobedience, & be at ease in the flesh, but all in vain, for there is no peace within, but the measure of Gods Spirit still shewes him that he serves sin, and follows his own will, and in this will brings forth a worship, and this is will-worship; nay, if a man practice all those things which others who were in the life performed, and were accepted, yet this will not satisfie, God hath no pleasure in this, no more then if one *slew a man, or blessed an Idol, or kissed Baal*, all is abomination to the Lord; and though a man may sin so far against the light of Christ in his own conscience, that the light be to him as though there

were no such thing, yet all this will not do; for the Lord will thunder from his holy place, though thou have stopped thy ear as to him, and closed thy eyes, yet he will cause his terror to strike into thy heart, so that dread shall compass thee about as a wall, and thou shalt be afraid for that which thou shalt see & hear; & though the spirit strives long, yet being still disobeyed, the long-suffering of God comes to an end concerning him that hath been unfaithful, and then his wrath is kindled as fire, which shall burn to the lowest Hell, into which all the rebellious and stif-necked shall be cast, and have their portion for ever among all the children of darkness; therefore all who have been convinced long (& still are by Gods holy spirit) of the way of truth, and yet have not submitted to the leading of the spirit; think on this (for its the Lords truth which I declare to you) or else eternal mysery will be your end.

And if thou still persist on after the imaginations of thine own heart, and in thy rebellious will, thou quencheth

quencheth the ſpirit and the motions thereof; & though it be life in it ſelf, yet is as ded unto thee who art in the gain-ſaying, & reſiſting that through which Gods eternal power is manifeſt in them that believe; & thou wilt grow inſenſible & paſt feeling, and become as ſeared fleſh, and be ſenſleſſe as to the things of God, and hardneſſe of heart will come upon thee, and thou wilt be as a ſtone that cannot be melted, and woe will be unto ſuch where the ſpirit of the Lord in them ceaſeth to ſtrive with them, having ſo long rebelled againſt, and gain-ſayd the pure drawings of it; that ſo the Lord is grieved and wearied with their impenitency, that he gives them up to their vile affections, and to follow the imaginations of their own hearts (*who receiveth not the truth in the love of it* but in the enmyty, ſtill remaines obſtinate) doing deſpite unto the ſpirit of grace, his long-ſuffering comes to an end, & his fierce wrath comes to be kindled againſt ſuch, and that which would have led them out of the world, in true pure, and everlaſting

peace, now becomes their tormentor; and they baniſhed from his preſence; and ſhut up in eternal miſery, where the fire is kindled by the breath of the the Lord that burns for ever, the ſentence of condemnation being paſt upon them *becauſe they had pleaſure in unrighteouſneſſe, and have ſold themſelves to do wickedly*, and crucifying the appearance of God in themſelves; which appearance though it live in the fountain of Life, yet crucified by thee who art out of the Life, yet lives ſtill for ever in it ſelf, to be thy condemnation eternally.

How the Spirit of the Father worketh in, them who are turned to it, and have taken heed unto its manifeſtation, and are in ſome meaſure partakers of its power.

THere are differences of adminiſtrations, *But the ſame Lord; and there are diverſity of gifts, but the ſame Spirit; and there are diverſities of operations, but the ſame God which worketh all in all.*

all. Now the ſpirit of truth which is Life in it ſelfe, putteth forth its own pure act, not onely to convince and detect him that tranſgreſſeth its appearance, and to manifeſt evil which hath been committed by man; but alſo being turned unto, and waited in, it ſhews man when motions and temptations unto ſin ariſeth; and as the creature is ſtill, and waiteth in that which manifeſteth and ſingly keeps in his mind to it. It ſheds abroad its power, and vanquiſheth and ſubdueth thoſe luſts which do ariſe, and condemns the ground from whence they do ariſe, and it purely draweth the mind after it, and ſecretly worketh & breatheth forth its pure life in him that waiteth in patience and in ſtilneſſe, not heeding the vayn thoughts and imaginations that riſeth in his heart; but rather heeds the manifeſtation of the ſpirit, at whoſe bright appearance all the vain deſires comes to be extinguiſhed, & there comes to be a hunger begot within, to be made partakers of its purity and of its nature; For God through the operation of the

eternal Spirit lets forth his power, which turneth and changeth the heart, and cuts a ſunder and divides betwixt a man and thoſe lovers that he hath joyned unto, and makes a ſeparation within, and carries a man further from thoſe things which the meaſure of the ſpirit reproves, and this leads nearer to God: And ſo they that do believe in the meaſure of Gods ſpirit, comes to feel what repentance from dead works is, and the works and the worker is ſeen; and who it is that hath wrought, is manifeſt in the Light: and as there is a diligent waiting upon it; there is nothing that paſſeth through the mind, but it diſcerns, and gives a diſcerning to every particular heart, who ſingly and quietly waytes upon it. But yet after the ſpirit of truth in ſome meaſure be felt, and its living teſtymony in ſome thing; yet it may be a long time before there be a clear diſtinguiſhment in the underſtanding; ſo that one cannot clearly diſcerne its moving from all other falſe motions and high Imaginations

which

which are above: And hence it is, that the haſty and froward mindes followes their own motions which leads them into deceit, and then the Queſtioner gets up, and then they queſtion all that ever the ſpirit hath made manifeſt unto them before; a vail then is drawn over, and the enemy lodges in the vail, and in the darkneſſe (which is entred) & then as ſoon as any hearkens within to that which is the uppermoſt, and doth abound; the enemy that lodgeth in that, preſents motions as to obey this and that, and all is deceit: So therefore all is to keep back, that they may ſenſibly feel between the pure motions, and the drawing of the ſpirit, and the vaine thoughts that ariſe out of the earthly heart; and when any thing doth ariſe which the Light doth not bear witneſſe to, it's not to be followed nor heeded, but a quiet, ſtill waiting that things may be cleared to the underſtanding; and for want of this many have run out, and have brought forth Satans work, and acted things for-

wardly in their wils, and so have clean lost the true sense of that, which would guide their minds, and have followed the spirit of error, and have caused the pure spirit of the Lord to be evil spoken of; But as there is a keeping back, and a quiet waiting out of willing, or running and haste; it arises purely and stilly in the heart, and shineth forth in brightnesse in the heart, so that it giveth perfect evidence and full Testimony of it selfe, that there will be no doubting nor questioning of its motion; for it will apparently shew forth it selfe in its own transparent brightnesse, with full assurance of its own will, and then after it be clearly seen, and its motion, then keep under all reasoning, and keep out all questioning, and give not way to temptation; and that which moves of the Lord of life, will carry thee through in its own operation and power to accomplish the will of God, and so thou wilt have peace (being obedient) and thy strength will be renewed; for as any are brought to submit unto the will of God, when it is known, and comes

comes to obey by vertue of its own power; that which is contrary unto Gods ſpirit in thee, comes to looſe its ſtrength, and to decay, and be weakned; but as any diſobeyes the pure motions of Gods holy Spirit after it be known, the enemy is ſtrengthened, and that which is of the fleſh nouriſhed, and the ſpirit comes to be quenched, that which would give thee power, if thou ſubmitedſt unto it: But yet know this, the ſpirit in it ſelf never loſes its purity, neither can be quenched in its ſelfe, but will bear its pure witneſſe againſt thee, and none ſhall be able to ſtop its reproof; Thus the diverſity of its operation comes to be known as its hearkned unto, obeyed, loved, and believed in; it puts forth its pure power, and gives ſtrength, and ſeals peace to the obedient; but diſobeyed and reſiſted, it condemns, judges, reproves and ſeales condemnation to the diſobedient, and yet there is no variation in it ſelfe, for it is alwayes one and the ſame.

But as it operateth upon different natures or objects unto which it joyns

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to, or ſtands at adiſtance from, that is to ſay, the good ground it cauſeth to bring forth fruit unto God, and the curſed ground, out of which bryers & Thornes do ariſe, it kindles a fire in, that ſhall not quenched; but as there is a ſubmiſſion unto its pure operation, it burnes up and deſtroyes that which hinders the growth of the ſeed, & it purgeth the heart (of them that have confidence in it) from all filthineſſe both of fleſh and ſpirit, and worketh up the creature into its own frame and nature, and faſhions, and makes, and moulds all that are in the Faith into the Image of the Father; and ſo the Fathers love comes to be ſhed abroad in the heart: and as the wrath was revealed through the ſpirit and condemnation, ſo now the peace of God comes to be enjoyed, and his conſolation ſhed abroad largly, in which there is pure rejoicing for ever.

Unto

Unto whom the Spirit of the Father bears witneſs, and ſeals aſſurance of the Fathers love, and of juſtification with God, declared.

NOne hath the witneſs of Gods Spirit bearing witneſs to them nor in them who have not believed in the true light *that lighteth every man that cometh into the world*, by whom alone life is begotten, by the powerful operation of Chriſt in them that believe in him who is eternal light it ſelf, whoſe word is *ſpirit and life*, by which the new Creature is framed & formed in them that believe, unto whom he maketh manifeſt his power; for unto him who is the life of men is all power committed both in heaven and earth; for nothing was made or created but by him, neither is any turned from ſin but by him, and by his mighty power: without him is death, in him is life, *and the life is the light of men*: So that none but they that are born of the light, and are begotten by him who

who is light, can have the spirit of Christ (who is light) to bear witness unto them, neither the assurance of the Fathers love; for onely they that are born of the spirit, and walk after the spirit, are justified by the spirit of the Lord; for the assurance of his love is not made manifest to his enemies, but unto them that are born & brought forth in his own image, in his own likeness and nature, which is pure and incorruptible without stain or defilement, the holy seed which is *heir of the promise*, who knows the living hope which purifies the heart, and bringeth the answer of a good conscience unto them that feel and witness *the washing of regeneration*, and have known in themselves the clean water poured forth upon them, which hath taken away the stains, and spots, and blemishes, and the defilements; for where these are no washed out, & the heart cleansed from them, & that believed in, wherein Gods all-sufficiency is felt, and his power made manifest, there cannot be assurance of the Fathers love in the heart, nor in the

soul;

foul; neither doth the spirit of the Father bear witness unto such, nor assure their justification; but on the contrary, where sin remains unsubdued, and taken away; the spirit of the Father condemneth the sin, and the creature now is joyned to it, and is become one with it; for no sin is brought forth, but there is a consent and an assenting to the instigation of the Devil, although when a temptation ariseth either within or without, there may be a resisting and a striving against it for a little; but the heart not being kept close to the spirit, the enemy often enters, and so captivates the understanding, then there is an agreement and a joyning to the adversary, and so the spirit pronounceth the sentence of condemnation upon him who is joyned to the harlot, and becomes one flesh, and joyned unto strange flesh which is not the flesh of Christ the seed; and that which hath joyned and consented to drink of the cup of fornication, must drink of the cup of indignation and terrour, and bear the stroke of Divine Justice, and

lie

lie in patience under it till that be cut down which hath joyned to deceit, before there can be the remission of the transgression, or the Creature justified in the sight of God: For sin is not blotted out of the book of Gods remembrance till it be turned from, and repented of, neither doth the creature stand clear in the sight of God, when God judges in righteous judgement, which the light in every ones conscience shall answer, *Now he that is born of God sins not, for the seed of God remains in him*, which is life: And as the creature joyns to that seed which is heir of the Kingdom, and of the Crown immortal, he comes to be made partaker of its vertue and operation; which seed is Christ, and by his power by which he limiteth the seed of the Serpent, and weakens his strength in the creature, as man cometh to believe in his strength unto whom all power is committed, the covenant with Death is broken, and that agreement that the creature hath made with death comes to be disannulled by the arm and power of the Lord;

Lord, and ſo the creature comes to be delivered from the bondage of corruption, and the new man comes to live, or the new creature which is born of God, which ſins not, comes to be framed and faſhioned in the image of the Father: and the Fathers love is manifeſt unto him and in him, and he hath the aſſurance in himſelf. The Babe that is born from above, of the Spirit which is from above, of which he is born and brought forth of the juſt, by the juſt he is juſtified, by the juſt God, and the juſt witneſs of the ſpirit ſealeth this in him: And he hath the record of his juſtification; *For there is three that bear record in the earth, the water, the blood, and the ſpirit*; and he that is born of that which is pure in it ſelf, hath the witneſs of all theſe three in himſelf, for they agree in one: That which one beareth witwitneſs to, and for, the other doth the ſame, and the record, and teſtimony, and witneſs of all theſe three hath he that is born from above. Moreover, *there are three that bear record in heaven, the Father, the Word, and the*

ſpirit

Spirit, and these three are one. So he that is born of the Father, and begotten of the Father in Christ the seed through the Spirit, he and he alone comes to feel the Fathers love made manifest in him, and is justified in the sight of the Father, and hath the record of all these witnesses before mentioned in himself; so that he hath his assurance and evidence near him and in him, the seal of the Father, the seal of the Spirit: And so when the adversary comes to tempt and to assault, and would raise up doubts in the mind, the evidence is near, which puts him out of all doubt that he is in the love of God, & blessed for ever; and happy are all they who have waited for these things, have felt these things, and are witnesses of these things; for flesh and blood hath not revealed these things. Now let every man who reads, this prove himself, and try himself whether he be in the faith or no, and whether he have the evidence of the Spirit or no, that he is born of it, and knows a birth that sins not, because the seed remaineth in him; who is kept by the

power,

power, that the evil one touches him not, and kept in ſalvation, and in ſaving bealth, alive unto him who hath brought him forth to life, to drink of the cup of bleſſing, and of the cup of ſalvation, which nouriſheth and refreſheth up unto eternal life, them that continue in the Faith.

What the free grace of God is, and unto whom it hath appeared, and where all are to wait to receive it, declared, as it hath been revealed by the Spirit.

THe grace of God is pure, & is the free gift of God, and it is perfect, it is the appearance of Chriſt, it is a beam of righteouſneſs ſhining forth, it is a meaſure of Gods ſtrength and power, iſſued out from himſelf, and a proportion of his treaſure, vertue and ſufficiency which comes to be ſhed abroad in all them that believe in it; its that through which God maketh known his will, and teacheth his by it, and reveals his ſaving health (through it) to them that are taught by it, and through it; them that believe in

it, are builded up in the truth, and becomes a habitation for God; no man doth any thing to purchase it, none need say, where may I get it, or how may I know its teaching; its near thee, it is in thee, it hath appeared to all men it shews ungodliness in the heart of man, by its pure brightness; yea, to all men it shews the motions unto sin, and that which is not like God in motions, words or actions; it draweth the heart of man from them, as with a cord, it shews the lusts of the heart and mind, *the lust of the eye, and the pride of life*, it never joyned to sin, nothing can alter its purity or property; as in it self, it is always one and the same, it is perfect, and will be alwayes so, it stands off, and at a distance from that which is corruptable and imperfect, and yet beholdeth it; and although some that have turned to it, be again turned from it, and may turn it as in themselves into wantonness, yet it keeps its purity, and still reproves thy wantonness, and will lay it before thee, and will shew thee how thou hast abused the appearance of Christ, and hath

hath marred his countenance and his face,& reprove thee for it; many have been the talkers of it in this profeſſing age, but knew not of what they ſpoke, neither ever informed the mind of man where it was to be waited for, neither how it might be known, or how, or what the operation of it was, but have cryed up their own Imaginations, we are juſtified by his free grace, for all ſins paſt, preſent & to come,& in this conceit thouſands have been led into the pit of darkneſſe, while out of thick darkneſſe they have cryed up, we are juſtified by free grace in Chriſt, while the free grace of Chriſt, Gods gift, which ſhould have taught them, they never heeded at all, but got up into conceitedneſſe, and careleſneſſe, and preſumption, out of the feare of God, and pretending juſtification, while they themſelves were ſervants of ſin, and bond-ſlaves to corruption, and this is the ſtate of thouſands at this day, and they that have been publiſhers and preachers of free grace: Now when the thing it ſelf comes to be witneſſed and de-

clared what it is, and as it is, and where it is; now they ſay it is not ſufficient to teach any the knowledge of God; but from all ſuch fooliſh doaters and blind guides, and ignorant ſhepherds is God bringing many ſheep home which they have driven away, & they would kill them now, that are fed and taught by the gift of God, and ſays its not ſufficient, and ſo make them to diſlike their food, and diſlike their ſhepherd; ſo would make them deaf and blind, and then they may lead them into any deſart, and feed them among the ſwine who wallow in the mire, in filthineſſe, and luſt, and pleaſure, and ungodlineſſe, and ſo beguil the ſheep, and ſcatter them from the fold, and lead them from the true ſhepherd, and from his appearance, which is his grace, and from the ſhepherds voice, which is the word of his grace, which is able to ſave the ſoul. Oh all you blind guides, and you that call your ſelves Orthodox men and Miniſters! and all you that have been preaching free grace in words, and now when God hath given

given them that have waited upon him an understanding to declare the thing it selfe that you have spoken of, now you cry it is not a sufficient Teacher. Now let me aske you a question, if that which teacheth to deny ungodlinesse, and shewes it, be the grace of God, and the gift of God, then how say you, its not a sufficient teacher? If it be not a sufficient teacher, then why did the Apostles commit them, and commend them to the word of his grace, which was able to save their souls? And whether is not that which is able to save the soul, a sufficient teacher? Answer ye wise men, and ye literal *Rabbies*, If that which shewes sin and temptation be not sufficient, then declare you, and let us see your skill in the mysteries of God: but to return to them, in whose minds there is a desire to be informed; seeing then that Gods free grace, which is his pure appearance, hath so far manyfested it selfe, or God through it shewes sin, and teacheth from sin, that which teacheth from sin is holy, and that which leadeth from worldly lusts

is pure, and that which saves from sin is grace, which is saving in it selfe, *and God hath so loved the world, as that he hath sent his Son into the World*; & he was and is the light of the world, and hath shed abroad his grace, and hath made it appear to all; and all that waites upon it, and comes to be taught by it, feels its assurance, so all is left without excuse; therefore wait in that which hath appeared in thee, that which shewes the lusts and thoughts and motions unto sin, this is Gods gift, Gods grace, this is sufficient, Though all men in the World say it is not sufficient, yet this makes not my faith voyd, neither thine who hath received it; but thou hast the witness of thy faith in thy self, which giveth pure and perfect feeling of the operation of the Spirit of the Lord, and all is to wait within, to hear him who condemns sin in the flesh within, which by his grace shews man his transgression and insufficiency in himselfe, and by the word of his grace saves all them that believe in it, out of sin, & giveth dominion

nion over sin; and this comes to be revealed in the heart of man, and there must it be waited for, in that which is pure, that it may be received, and there the operation it comes to be known, and its vertue partaken of by all that do believe in it, and receive it, and are subjected to it, they see & feel Gods salvation revealed through it to their souls, and knowes where their strength lyes, not in selfe-acting, but in the free gift of God, the gift of righteousnesse, the righteous gift, by which justification cometh upon all that believe.

Whether all have received the grace of God or no, declared; and whether it be a sufficient teacher in it selfe, to wit, that grace that hath appeared to all, if it be received, demonstrated.

THis wise generation is below the wisdome of God, whose wisdome have confoun-

ded peoples minds with distinctions; as that there is a Two-fold grace. First, that which they call common which they say hath appeared to all men.

Secondly that which they call special, and saving, which hath onely appeared to the saints, and by giving heed to these distinctions in times past (many yeares ago) I lost my selfe and my guid, and went from the appearance of it in my selfe, to hearken to a thing at a distance from me, and heeded not that at home, which was near, because it was called common and insufficient, & so suffered great losse; and therefore I am moved (by him, in whose sight I have found favour and mercy, and grace) to declare the truth as the Lord hath made it manifest unto me, and in me; that all who seek after the Lord may be informed, and know where to wait upon the Lord; for unto that grace that shewed me evil and temptations unto evil, I was made to goe back unto, after many yeares profession (which they called common and insufficient) before ever I found the Lord, or felt his living

power

power again; For the firſt they ground upon the letter, as they judge, where it is ſaid, *He cauſeth the Sun to ſhine, and the raine to fall upon the juſt and the unjuſt.* And where it is ſaid, *in him we live, and move, and have our being* health and ſtrength, and an underſtanding in things natural, and by which men comes to ſee groſſe ſins and evils; but that which they call ſpecial, is that which the Saints are ſaved by, and are eſtabliſhed in, in righteouſneſſe, and receive the remiſſion of ſins. Now he who hath cauſed the Sun to ſhine & the raine to fall, and giveth health, and ſtrength, & nouriſhment to all things living that are viſible, in the outward viſible creation, and that diſcovereth groſſe ſins, and open evils to man; the ſame is he who is the life of the ſoul; the ſame is he that ſanctifies, and purifies, and ſaveth them that believe, and its the ſame vertue and power that upholds the naturall man in his pure nature, that upholds the ſpiritual man, and by which he liveth unto God: It's the ſame grace, I do not ſay the ſame meaſure; for the ſame

vertue

vertue and power by which all things that are visible and living were made alive, and subsists in their station and covenant, and bound where they are set and placed; the same grace, strength power, and sufficiency upholdeth the heavenly bodies, and moveth and acteth in a higher sphear or degree, and preserveth all that believe, and are quickned by him who is the power of God in heavenly places, and the same power and vertue that discovereth the dark places, and the hellish places, and the horrible pit; it's the same power, life, strength and vertue that leadeth all that believe into the Land of the living, into the holy place, into the peaceable habitation into the holy mountain, into the heavenly Tabernacle made without hands: And in few words, he that discovers open sins, the same grace and the same purity, discovereth hidden and secret sins, (though the measure of its purity shine in one more then another, because them that are in the unbeliefe, the darknesse over-shadowes, and the mountains are high, and the vail is thick

thick, and the clouds are many, and the ayre dark, ſo that it's reſplendency and brightneſſe is not ſeen becauſe of the vail which ſhadowes it, that it hath not much enterance) but in them that believe, and have received that grace, and is joyned to it, in which they believe, it renteth the vail, and maketh the ſhaddow to flie away, and ſcatters the clouds, and breatheth forth it ſelf in purity, and makes the air clearer, ſo that its brightneſs ſhineth more purely forth to them, and in them, becauſe the heart is more open to receive its vertues in; yet the ſame purity and vertue remains ſtill, and the ſame grace keeps its purity and property in it ſelf, and its power and ſufficiency is alwayes the ſame, though it do not appear ſo to the creature: So this I ſay, and is my teſtimony of the grace of God which is the gift of God, which hath appeared in ſome meaſure more or leſs unto all men, and convinceth and ſhewes groſs and open evils, even the ſame grace by its vertue and power, leadeth from the leaſt or impureſt thought, and ſhews the

ſecreteſt

ſecreteſt evils that lodgeth in the heart, unbelief, and alſo every temptation unto ſin; and this ſhall be witneſſed to be the truth by the whole earth in the day of the Lords appearing, and is now witneſſed by all the children of Light who believe, with whom I have fellowſhip in the pure living ſufficient, perfect grace of God, which is Gods free gift, which in ſome meaſure hath appeared to all, whereby all are left without excuſe: And herein is the wonderful love of God made manifeſt to all man-kinde; and all that turneth to his grace, will ſee he hath long waited to be gracious in his grace, which is near, that all mankind might be partakers of his bounty, love, mercy, favour, and free gift, by which juſtification cometh upon all that believe.

Therefore my bowels and heart is more open in this unto all, becauſe many have erred for lack of knowledge, and have wandred aſide, becauſe they have not found a true guide. Therefore in dear love unto all upon the face of the Earth, where this may come,

come, I write and let out my bosome into this thing, that they may also be partakers with me of the free love of God, and the free grace of God, by which I am saved, and know the *wall which is salvation, and the gates which are praise*, which the Saints are compassed about with, and entered in at; and for the sake of such who thirst after God, and the knowledge him, I write for their information, and not to satisfie critical men, nor them who are in the Philosophy and vain deceit, who are swollen big in their fleshly understandings, & puffeth up in their earthly minds; for by such I desire not any testimony, neither acceptance.

But now to come to speak of that which many are doubting about, that is to say, the grace of God which bringeth salvation, which hath appeared to all men, whether this be a sufficient Leader and Teacher of it self if it be received; but in order to the thing in hand, let all take notice of this, that when I speak of the sufficiency of grace, and that it is a sufficient Teacher: I do not speak of it

distinct

distinct from Christ, or of a thing separated from the power of God, but one with it, and him from whence it comes; for as he is salvation it self, so the grace of God is of the same nature, by which he manifests himself; and his salvation to them that believe, and also reveals his witness in them; for where the appearance and presence of Christ is manifest, there is his power and strength manifest, either to condemnation or salvation; and though his pure appearance and presence is one in it self, yet them that have marred his countenance, and pierced him; his presence alwayes hath been, and will be very dreadful and terrible; but unto them that believe, and have continued with him in his temptation, and have suffered with him, and have longed for him; his appearance and presence will be amiable, beautiful, and lovely, sweet, pleasant, delightful, desirable, glorious, and admirable; so that they who have seen it, have been melted into tears, and dissolved as into water, because of his love and beauty,

beauty, who is the chief of ten thousand. Oh! that all that long after him may wait for him in patience, in that wherein he will appear, they shall see him, whose sight will be a recompence for all longing and thirsting, and desiring, and waiting; the sense of longing and thirsting will be taken away, when he that makes glad the heart appeareth, who lifteth up the light of his countenance, and maketh whole them whose hearts have been broken for him whom their souls loved; therefore all wait, and think not the time long: Keep in your minds to his grace, which is his appearance, and him you will feel, and see, and be satisfied, and say, *This is he we have waited for, let us rejoyce and be exceeding glad; for now he is come, and his reward is with him*, to give every one that wait upon him in purity full contentment and satisfaction, where peace comes to be felt, *and joy unspeable which is full of glory.*

And though God, out of his everlasting love unto the sons of men, hath followed man, and hath called him to

return;

return, yet that nature which is above in man, which hath transgressed the life, doth alwayes resist the drawing of the Lord, and is not subject to the Law of God, neither to the *grace of God which teacheth to deny all ungodliness and worldly lusts*; that hath belet and compassed the creature about as a thick cloud, & always maketh War against the soul; that till there be a listning unto that which sheweth ungodliness, (wch hath power in it selt) none hath power neither dominion over that in themselves, which leads into the transgression: Therefore, though God who is salvation it self, hath let out himself so far, and hath appeared in his pure and perfect grace unto all men, yet all have not received grace; For, though the Lord proffer his gift intentionally, that the creature might receive it, and so have benefit, and partake of its living vertue and operation; yet while that hath preheminence in man, which is contrary to grace, that will never receive it, because it is contrary to the life of the corruptible, and takes its life away; and mortifies and

slayes

ſlayes the enmity; therefore all muſt be ſtill and quiet, and wait in that which is pure of the Lord, that they may feel that raiſed up (which receiveth grace) above the corruptible thoughts and deſires of the carnal mind; but many who talk of free grace, have put no difference betwixt the precious and the vile, but hath put them upon doing and working, who are in the enmity, and curſe, and in death, and ſo hath brought forth dead works; notwithſtanding all performances, they being dead to the life of God, another acteth in them, even he which hath the power of Death, which is the Devil, and ſo have not known that which was precious in themſelves, could not Miniſter unto that which was precious in others; but have been Miniſters of Death, and have miniſtred to death, and ſo Death nouriſheth it ſelf in all them who are not yet come to the ſeparation, to ſee betwixt the precious and the vile.

Now though all have not received grace ſo as to ſave them from the committing of ſin, the fault is not in

God; *Israel would have none of my counsel they stopped their ears*: Neither is the fault in the grace which hath *appeared unto all men*; Neither is it because of it's imbecility & weaknes: but because it is not hearkned unto, and waited in, and obeyed, believed in & received: for this eternal truth which shal for ever stand, the least measure of the grace of God hath power in it self to save man from committing of that evil or sin which it shews man: And as it is received, the power comes more and more to be made manifest, where all that believes comes to be preserved out of evil.

Object. *But some have said, and now say, there is common grace, and preventing grace, and restraining grace, and saving grace; and the former, that hath appeared to all, but the latter hath appeared to the Saints, and to the elect onely.*

Ans. Grace is Gods pure and perfect gift, and is but one thing; I speak not of quantity, but of quality; not of so much as that the fulness of grace hath appeared to all; but of a measure of that fulness which is in Christ the head, although I do not

divide

divide the leaſt meaſure from the fulneſs in quality or nature, for it's one and the ſame; for that which ſhews a man he ſhould not lie, nor ſwear, that is as pure according to it's latitude and proportion, as that which ſhews a man all that ever he hath done; and that ſame grace which leads a man from drunkenneſs and exceſs, is as pure, and of the ſame kind and nature as that greater proportion which leadeth a man from all ſin; I ſpeak what I have ſeen from the Father, though the dark world cannot receive it: But people have been blinded and darkned with ſounds and diſtinctions which men coyn and frame in their natural reaſon, and by their natural parts, which is out of the life, although I do not condemn natural parts, which are purely natural, if they keep their bounds and compaſs, that is to ſay, to the management of natural things of the viſible creation; but the things of Gods kingdom are of another quality and nature, and cannot be reached unto by the natural; but as I ſaid, men through diſtinctions and names hath

wracked peoples minds, & confounded their underſtandings, and have led them into a thick wood, or a wilderneſs; ſo they know not where to get forth, neither what the thing is, of which one ſpeaks, becauſe not being ſpoken *through the enticing words of mans wiſdom*, which darkens the counſell of God. Now that which ſhews a man evil after it be committed, is the pure appearance of God: And that which ſhews a man the temptations when they ariſe, that is the ſame; now this they call common and that which preventeth a man, and keeps him back, that he lend not his heart, nor puts forth his hand to commit evil, but reſtrains a man from it, is not that ſaving out of evil, which ſtops the adverſary in his way that he enter not; but preſerveth the creature out of defilement, and ſaves him from it, is not this ſaving? is not this the ſame thing that the Apoſtle, who was well acquainted with the grace of God, and of it's operation, wrote of to *Titus*? *That grace of God which brought ſalvation*, which had

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appeared, and doth now appear to all men, which taught ſelf-denyal, them to deny wordly luſts, and alſo to live godlily, or like unto God in this preſent world, and now doth the ſame; is not this ſufficient to believe in, and ſufficient to ſave? Now I doe not ſay but there is a greater meaſure let out unto them that are converted unto God, then is to them that are convinced of their evil by the ſame grace, yet ſtill it is one and the ſelf-ſame thing; one gift, yet a greater meaſure of one and the ſame pure vertue and power which is given to them that obeys the life, which is already made manifeſt by its appearance unto all.

Ob. *But ſome will be ready to ſay that this is error, and that which is contrary to ſcripture, and to Orthodox teachers; that the grace which is ſaving, is near all men, and hath appeared to all men.*

To that I anſwer; Though grace be ſaving in it ſelfe, even the grace that hath appeared to all men, and may truly be called ſaving grace; yet to them that believe not in it, neither are taught by it, it convinceth and

ſhews evil, and checks and judges for it; yet there is no variation nor change in the gift of God, but as it worketh upon different objects; for faith and unbelief are two different things, as light and darkneſs are different, and ſo the word of his grace is the *ſavour of life unto life*, (that is to ſay) unto them that believe, and is the *ſavour of death unto death*, unto them who are in the unbelief, who indeed are dead while they live; yet here is the ſame grace, and the ſame word of grace, yet here is different operations; ſo *the Lord killeth and maketh alive*, yet the ſame Lord; The ſpirit convinceth of ſin, and reproveth for ſin, and alſo conſolates and comforts; Here is *diverſity of operations, yet the ſame ſpirit*, which never alters.

Obj. *But further, ſome may ſay, If that it be ſaving grace, or at the leaſt a degree, and a meaſure of ſaving grace that hath appeared to all men, then how is it that all are not ſaved by it?*

Anſw. Becauſe I would all ſtumbling blocks were removed away, that the path might be made plain, that all might

might come to believe in that which is Gods gift, in which there is power and sufficiency; Therefore I am constrained by the grace of God to declare of it, and to bear witness to it thus largely, which I know will be to the edification of all that hunger after righteousness. All are not saved by it, because they believe not in it, neither are taught by it, yet its validity, power and vertue is nevertheless in it self, and though them that are careless, and heedless, say we feel no power nor sufficiency in it to save us from sin, yet this makes not void their confidence who have received it, & knows its power which hath given them power, and also sufficiency to do the will of God; what though unbelievers who are in the alienation, say there is no beauty in Christ, neither form nor comliness; this makes not his glory void, *who is the expres Image of the Father, full of grace and truth*; the Disciples saw it, and bore record of him, who were in the faith, and the Pharisees said he had a Devil, who were in the unbelief; but in brief, this is

my teſtimony, that the grace of God, the perfect gift of God, which ſhewes ungodlineſſe, and leads from ungodlyneſſe all that are taught by it, is a ſufficient teacher of it ſelfe, I mean, as the power of Chriſt through it is made manifeſt unto all them that hearken to it; *Paul* a Miniſter of the word of reconciliation, who was *wrapt up into the third heaven where he ſaw things unutterable*, came to be tempted and buffeted, with the meſſenger of Satan, and feare and doubting roſe up in him, & he prayed unto God thrice, and this anſwer was given unto him, *my grace is ſufficient for thee*; ſo this is evident to all underſtandings, who are opened by the Lord, that which ſhewed him the temptations, and Satans meſſengers, and Satans buffetings, was ſufficient to preſerve him; and ſo is it for all who ſingly are kept to it and in it, ſufficient to ſhew ungodlineſſe becauſe of its purity, and to lead from worldly luſts by its power, and to teach the will of God, and to live like unto God in this preſent world; and this teſtimony I beare of

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it, and to it, even what I have felt, and tasted, and handled of its sufficiency, and vertue, and power of its operation, for the confirmation of the same truth, which is believed by many brethren, and also for the information of them that thirst after the Lord, & for the opposition of all the gainsayers and opposers of it; which testimony I commend to that of God in every man, which will witnesse me herein in the day of God, when all hearts are opened, and all falshoods & truth is made manifest, in the mean time shall rest in that which I have declared of, in which there is pure and perfect peace.

A word to you wise men of this world, who are glorying in the sound of words, and worshipping outward appearances; to all wise and litterall professors, who think you are worshipping God aright, who think to search in to the deep things

of God by your natural wisdom, learning, and parts and study.

GOd hath broken open the seals of the great deep, where the wonderful unutterable things of God is revealed, from whence eternal wisdom is flowing forth to his little ones whom he hath sanctified from the womb, and his power and glory is he shedding abroad, and making it to flow forth as though it issued out of a womb, by which power and wisdom you are all weighed, even by one who is swaddled about with righteousness, and girded up with the girdle of truth, you are all measured as with a span, and are all weighed as with a scale; all your parts, tongues, languages, interpretations, significations; wisdom, that is come to be enjoyed by them who have believed in the true Light *that lighteth every man*, which rounds you all as a heap, and measures you all as with a line, your breadth, length, height, and depth; your parts, Tongues, Languages, interpretations is but all natural; words are but empty sounds,

ſounds, although there be many languages, and each have interpretation and a ſignification, they are all ſhort to declare the life, the immeaſurable being of eternal Life; you with all theſe are on heaps, disjoynted one from another; Your Rhetorick, Phyloſophy, your framed and deviſed diſputations, your Tongues, and the ſignifications of all Tongues cannot know the mind of the ſpirit, neither knows the original of eternal ſalvation by all theſe, and ſo not knowing the ſignification of the living eternal ſpirit in your ſelves; you invent, ſtudy, deviſe forms, and frames up things in your carnal minds, by the ſtrength of your learned, ſtudied, deviſed parts, and framed ſpeeches, and hath filled the whole world with your dark muddy conceptions, and hath led all out from ſeeking after the living wiſdom of God, which is from above, which was before your Tongues and Languages was, and they have ſucked in your conceptions and diſtinctions, and your deviſed fables, and your imagined worſhip, that many have loſt

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the ſence of any thing of God in themſelves to guid them, and when you have come as far as you can in thoſe things, and have diviſed in your minds (by the ſtrength of thoſe parts natural) you are farther from the knowledge then before; and all that hear you and ſucketh in your conceptions and Imaginations into their hearts, they are further off Gods true knowledge, then they were the day in which they came out of their mothers womb; it is a lamentation to ſee how people are gone out of the pure ſimplicity which is in Chriſt, into ſubtilty and deceit ſtuffed up full, brimful of that which muſt be all poured out as water, before they and you all come to the leaſt meaſure of Gods true and ſaving knowledge. Oh! a dreadful day is coming upon many, & it lingers not, but will come ſwiftly as a theef upon you, who have taken away the key of knowledge, and gives people that which will not open, and tels them of a litteral carnal thing that muſt give them enterance; you and all they will be ſhut out together among

among the uncircumcised as fools; though you count your selves wise men, your wisdom will perish, and your honour will be laid in the dust; the time haftens, it is the word of truth to you all.

And you literal professors, who have got the Scripture into your head, and into the carnal mind to talk on, and are run into so many heads, you are almost past numbring, and hath exalted so many horns; yet the number is read, the number of the heads of the beast, and the number of his name; you have taken up things, and are exalting a visible shadowish practice, and neglecteth the life, and are making idols of those things which were but a figure and representation, in their purest time; now you, like the Pharisees, are limiting the Lord, that if he will not appear unto you in those things that you have prescribed unto your selves, and fetched in from the letter, and go ten it into the fleshly part, which is heaped up as a mountain in many of you so high, above Gods pure witness in you, and so high

high above the appearance of God in you, that you have quite lost the sight of that in your selves, which should give you the knowledge of the living God, and make you sensible of his pure presence; I say, if he appear not in the way you would limit him to, in those things you would confine him in, you cannot receive him; the Lord open your understandings, that you may see your selves, and how frothy, vain, light, and wanton you are; one with the world in all things in the very ground, pretending liberty in Christ, and priviledge in him, when you may see you are servants to corruptions, and to many noisome lusts that makes war. Again, what are all outward appearances any more but as a Curtain, or as a vail, and as a shadow, in respect of Christ, Gods righteousness within; but you are filled too full of your apprehensions of his righteousness at a distance, that you have forgotten all at home, and your own conditions; for his righteousness will not be a cloak for your self-righteousness and unrighteousnes,

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and if Christ be not formed in you, Gods righteousness, and live in you, and act in you, and work his work in you, you are in the self-righteousness, and a talk of imputation, will not save you while you are not in that capacity, and nature, and faith; unto whom his righteousness is imputed. Are you not weary with tumbling up and down among the earthly Hills, among which you have situated your selves? Do you not see your land grows barren, and your possessions dry, and your worship dead, heaven rains not on you, the bottles are stopped, the dew falls not on you; you wither dayly as a stick without sap? what, have you found that which will last unto perpetuity? oh! nay its rusted already, it's canckered already, its moth-eaten already, it's fading, the glory is staining, the renown of all earthly things is fading, and all terrestrial appearances, though never so glorious, they are all to cease; a consumption is coming, blasting is near, there will be no more glory in these things, they will flie away

away as a shadow when the Sun arises; your riches are wasting, when will ye seek after that which endures for ever? I pity you who have had breathings after God, and hath sate down at ease in that which is not eternal. Be warned, return home, consider, see what corruption thou hast power over now, which had once power over thee. Dost thou rest in that faith, that thou shalt never be cleansed here? that faith is curst, it's reprobate, its rather properly unbelief; It's not the faith of Gods elect, by which they were sanctified, and overcame the wicked one in themselves by the power of Christ, who is able to save, and manifests his ability in all them that believe in the light which they are enlightned withall, through which he manifests himself to the creature, and makes known his power in the creature, to redeem the soul out of death, and to redeem the creature from under the bondage of corruption, to serve him in the free spirit of God, in which the sons are made free from sin, from the act and guilt, they become

become the Temples of the holy Ghoſt: How far you are from this, conſider, who are yet temples of uncleanneſs, and a habitation for many noiſome luſts; repent and minde that which empties you of your thoughts and conceitedneſs, that you may know poverty of ſpirit, that the kingdom may come unto you, and be yours in poſſeſſion, elſe you are everlaſtingly miſerable; & this is the true ſtate of many of you, own it & repent, that if it be poſſible you may finde a door of mercy yet opened unto you & that you may enter in thereat; for it is not ſetting up, and conforming to a viſible practice without, that will juſtifie you, while that which is in the tranſgreſſion, and hath tranſgreſſed the life, and hath diſobeyed the light in your conſciences is head in you, and above the pure, that will not recommend you unto God; neither can you have any acceſs, or acceptation with God in that ſtate, till you come out of the waters upon which the Whore ſits, which is unſtable and boiſterous, and reels too and fro, and unſetled; which

is all to be dried up, and all the springs cut off that nourishes; and you must come to the Rock, before you know any thing that will endure, to build upon, which rock is Christ, who abides for ever; but you are all gone from that which should give the knowledge of him in your selves, and doth not retain him in your knowledg; neither that which gives the knowledge of him, the light of his Spirit which shines in your hearts, making manifest in your hearts, the intention of your hearts, when motions unto evil do arise; This must you all come to, before Gods salvation or redemption you come to know in your selves, or have the witness of Gods holy Spirit, without which there is neither seal nor evidence, nor assurance enjoyed or felt of the love of God. The time of restoring is come, and many are restored again into Gods Covenant, and are delivered out of the jaws of death, and feels him who is the healer of the Nations, and the restorer of the desolate places to dwell in: but first you must come to see

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those places made desolate, wherein the wilde nature lodges, before you come to have a share in the restoration: Come off these barren mountains where you are feeding, to Christ the life of men, who hath lightned you, and wait in it, that you may feel his mind in your selves, and the signification of the Spirit of truth, from your own spirits, or else you will still erre for lack of knowledge, and perish for want of understanding, and so lay down your heads in sorrow.

The Kingdom of God, and of his Christ declared in some measure as it is revealed, what it is, and where it is to to be waited for, and how it cometh to be revealed to them, and in them that believe; that all who are waiting for it, may know wherein it consists, and so receive the end of their hope, and the end of their expectation, and know the Dominion which hath no end.

THe Lord hath prepared his throne in the Heavens, and his King-

dom ruleth over all; his dominion is an everlasting dominion, and without end. God is a Spirit, his Kingdom is spiritual, his habitation is suitable to his own nature; he is immortal, his Kingdom, is so; he is light, his dwelling place is so, a pure scituation in which there is no uncleanness, nor ever shall be: It's eternal dignity, it is an immutable being, that remaineth always in it's purity and pleasantness: Eternally glorious, it consists in power, in righteousness, in purity, in joy, in hope, in peace, in life, in vertue eternal: in quietness, its a quiet habitation, it is incomprehensible, unsearchable, and indeclareable; words are too short, they are but as sounds, as vails: It is unexpressible, in it is the treasure-house of wisdom, out of which all that believe in him, (who is the King of eternal and immortal glory) comes to receive of his wisdom, of his life, of his power, vertue, righteousness, and comes to enjoy him, *who is the fulness that filleth all things*, whether visible or invisible; whether terrestrial, or coelestial;

cœleſtial; his power is over all, his dominion is over all, who is eternally bleſſedneſs it ſelf, and felicity it ſelf; who makes all that believe in him to partake of his kingdom, of his grace, of his power, of his dignity, of his dominion, and of his glory cœleſtial; but theſe things are hid from the world, who are not redeemed from the earth, neither never looks to be while they are in the body: Unto ſuch I ſay, Gods kingdom you ſhall never ſee nor enjoy, while you are in that faith which is reprobate, but may be truly called unbelief, although you imagine a glory, and a kingdom in your earthly minds, and dream of a thing to come, ſuitable unto that wherein your glory now ſtandeth; but that will all fail, and thoſe imaginations will be confounded, and diſſolved into nothing, becauſe they are centred in that which is out of the truth, Chriſt, and ſo are without ground or bottom, and are out of that which ſhould give you the ſight and knowledge of God in your ſelves and his kingdom.

Christ when he taught them that followed him, exhorted them, that first of all they might seek the kingdome of God, even while they were in the body, *Mat.* 6. & 36. The Pharisees were gazing abroad in their earthly knowledge, although they had the Scripture that declared of Gods kingdome, yet they knew it not; and this generation is the same who are in the same nature, and in the same wisdome which is earthly and litteral, and they are imagining as the Jewes were, and are, *loe here, and loe there,* in this observation and the other, and look to see it there. Nay Christ said, *The Kingdome of God is within you* to the Pharisees: He bad them and others seek it first; what strange doctrine was this, might the Pharisees say; he saith, *the kingdome of God is within us,* and yet bids us seek it: Need we seek that which is in us, may professors say? Yea, it's like a pearl hid in the field; its like a grain of mustard-seed among many great seeds, which is not easily found; it's like a piece of silver lost in the house among much rubbish, till

till that be swept away, thou wilt not find it; thou must dig deep, sweep clean, search narrowly before thou find it; although he did say to the Pharisees, *The kingdom of God is within you*, he did not say they were possessors of it, or that it was theirs; but to the Disciples whom he taught to pray in faith *thy kingdome come*, and they came to find it; that which they prayed for, that pearl, that groat, that grain of mustard-seed which it was like, and having found it, and believed in it, he saith unto them, *Mat.* 5. 3. *Blessed are the poor in spirit, for theirs is the kingdom of God.* And in *Luke* 6. 20. *And he lift up his eyes on his disciples and said, blessed be ye poor, for yours is the kingdom of God.* They had seen it, and were possessors of it, it was theirs. And Christ said unto his disciples, *There are some of you standing here that shal not taste of death till ye see the kingdom of God come in power.* And his words were fulfilled; they declared what they had felt and seen; and some of them said, *The Kingdome of God is not in word but in power.* And *Paul* to the *Romans*

writes, *Rom.* 4. 17. who was also made partakers of the same power and the same kingdome; he spoke his knowledge of it, and sayd, *It's not meat nor drink, but righteousnesse and peace and joy in the holy Ghost.* And the *Colossions* who had waited for it, and believed in that through which it was revealed; the Apostle was in the same Faith, *Coloss.* 1. 12. & 13. *Who hath made us meet partakers of the inheritance of the Saints in light, who hath delivered us from the power of darknesse, and hath transformed us into the kingdome of his dear Son:* And those things were seen in the body, and witnessed in the body: And the Apostle to *Hebrews* saith, *He that believes is entred into the rest.* And this and all these things were feeled within by the seed immortal the birth immortal, and they that witness the birth immortal to live in them: One said, *He hath made us joynt-heirs with Christ who is the King of eternal glory,* and they were Joint-heires with him of the kingdome that fades not away, and all that ever comes to see the kingdome of God in the spirit,

which

which is spiritual, must wait in the spirit, and in its manifestation; that so God and his Kingdome, and the things of Gods Kingdome may be felt and seen and enjoyed in the spirit which is glorious.

Object. *All this which thou hast spoken may some say is the kingdome of grace; and that we hold there is a two-fold kingdome, the one of grace here, the other of glory hereafter; which none comes to enjoy glory, or any part of it in this life, or in the body.*

Answ. People hath long been blinded with confused distinctions about names; and being full of imaginary thoughts and conceptions, have brought forth fooliſh and unlearned distinctions; and that which God hath joyned together, they would separate: grace is glorious, and glory is gratious; he that can receive it, let him; the kingdome of God, which was like a grain of mustard-seed, afterwards it became a great tree; the tree in its strength, and glory, and height, is more glorious then when its in the seed, yet the seed and the tree is in nature

nature, and quality, and kind, one; if the kingdome be in dominion in purity, and power, and glory, is not here unity? yet a greater measure, yet still the dominion is one, the power one, the glory one, and the thing one wherein grace standeth and glory standeth, wherein the kingdome standeth; grace is glorious, *Eph.* 1. 6, 7. *Having predestinated us unto the adoption of children, and to the praise and glory of his grace wherein he hath made us accepted in the beloved.* In the Fathers house there are many mansions, places in the kingdome of God, there are many heavenly places, and they that walked *to the praise of his grace,* came to sit also in heavenly places, *Eph.* 2 6. through grace, (salvation, through grace glory comes to be revealed in the earth, *Isa.* 6. 3. *The Earth is full of his glory*; he that makes heaven and Earth glorious, is glory it selfe, from whence grace and every degree of glory receives its being; the least measure of Gods strength and power is glorious; and to be gloried in, in the Lord by all that have seen it; Things might be

be declared which God hath revealed, which is not lawful for me now to utter; *for as one star differs from another in glory*, yet all glorious, *even so is it with the children of the resurrection*, who are quickned and made alive, and raised from the dead, and fashioned *like unto his glorious body*, partakers of the glory of God, of his kingdome of his power; the power is his, in which the kingdome stands, the kingdome his, wherein glory stands, the kingdom, power and glory stands all in him who is the glorious God, and the God of eternal glory, who is revealing his power, his kingdome, and grace, and his glory, unto all that patiently wait upon him, in that which yet is as a grain of mustard-seed; they will come to feel his presence, his power and glory revealed in their hearts, through the spirit, and injoy God in his kingdome, in his power, and in his glory, and through faith shall see the weight of his glory, which God and Father of our Lord Jesus Christ will reveal unto all that patiently wait for his appearance, and in his appearance.

Obj.

Obj. *But some will cry out, grievous blasphemy and error; what, I think you look for no other glory but in this Life, nor for no other Kingdome, but what you enjoy in this life; thus I know dark spirits reasons.*

Answ. The Saints looked not after any other glory but that which stood in eternal life, and in the immortal Life, and in the incorruptable life, and the Country they sought after, was that which God was the maker and builder of, and they looked and waited to receive of his power in which the Kingdome standeth, and did in this life (I do not say the full weight of glory) and to know and injoy, and to be made partakers of his eternal dominion and authority, is that which all the Saints in measure witnesse, and in due time came to injoy through faith; for by faith they saw him who was invisible, and the things of his kingdome, which is invisible, spiritual and eternal; but to speak of the carnal corruptable life in the flesh, who are dead while they live there, that life, neither the kingdome, nor

the

the power, nor the glory of God is revealed to them, not till after the death of that life, and till after the death of him who hath the power of death, which is the Devil, which ruleth in the hearts of the children of disobedience, where all the mysteries of Gods kingdome is hid from their eyes, and ever shall while in that state; and so let the Serpent be blind, and they that have an eare to hear, blessed is that eare; for the kingdome of God is come nigh unto many, and the salvation of God, and the power of Christ is seen by many, honour and praise unto him everlastingly, who is the onely Potentate that puts down all authority under his feet, that God may be all, in all, but first every one must come to feel the kingdome which is as a little grain, in himselfe, and in it believe, before any can come to know the Kingdome, or wherein it consists, and after it be known in its measure, yet this is far short of glory in the fulness; so many may come to be partakers of the power in some measure, yet this is

far short of the eternal weight of glory; *He that believes is entred into the rest*, and made partakers of the heavenly gift, and of the heavenly power, and of the heavenly grace, which is glorious, and doth witness a heavenly place in Christ Jesus, and yet many enemies to be subdued, and much of the heavenly habitation, which they see not, which comes to be revealed as there is an abiding in the faith, which stands in Gods power, in which the kingdom stands; the mysteries of God and of his kingdom comes in due time to be revealed, through death they come to be known, (that is to say) through the death of death; for *Israel* the true type, after they passed over *Jordan*, and had taken *Jericho* and *Ai*, and had made an entrance into the land, yet there was many enemies to be subdued, and much land and possessions, which they were not made partakers of long after, even so after there be of the true rest enjoyed and possessed, & an entrance made into it, yet there is many enemies to be subdued, and much of the heavenly inheritance

heritance to be enjoyed by them that ſtand in the power which giveth dominion over ſin, the devil, hell and the grave, and they come to be made partakers of God, and ſo the enmity being ſlain, man comes to enjoy God who is eternal life, and comes to receive the crown immortal, which God the eternal power and ſtrength giveth in due time, to them that wait in patience and in faith, through which the immortal inheritance comes to be revealed to all the children of light.

And ſo to conclude in few words, this I ſay unto all, who are longing after God, and waiting to feel his power, keep in your minds to the pure meaſure of Gods holy ſpirit, and therein wait to ſee his kingdom, and his dominion, and to be made partakers of it, which brings the world to an end; and will let you ſee to the end of it too, before it was, and him who is now glorified with the Father in the kindom of God, with the ſame glory he had with the Father before the world began, and who ſo comes to the end of the world, and to the beginning

ginning again, comes to see him and his glory, and the kingdom of glory which fades not away, which who so comes to enjoy, are eternally happy.

THE END.

ERRORS.

PAge 14. l. 9. blot out of. p. 25. l. 20. for Angei. r. angel. p. 32. l. 24. for presumptions. r. presumptions. p. 33. l. 8. f. he. r. the the same p. l. 12. for undeclareble. r. undeclarable. p. 46. l. 23. f. hit. r. his. p. 71. l. 27. f. soul. r. fold. p. 86. l. 25. f. nti-christs r. Antichrists. p. 99. l. 18. f. power. r. popery. p. 101. l. 11. f. neral. r. funeral. p. 124. l. 10. f. our. r. your. p. 156. l. 3. f. corrupt; ble. r. corruptible. p. 160. l. 24. r. a moment f. moment. p. 208. l. 12. f. curst. r. curst.